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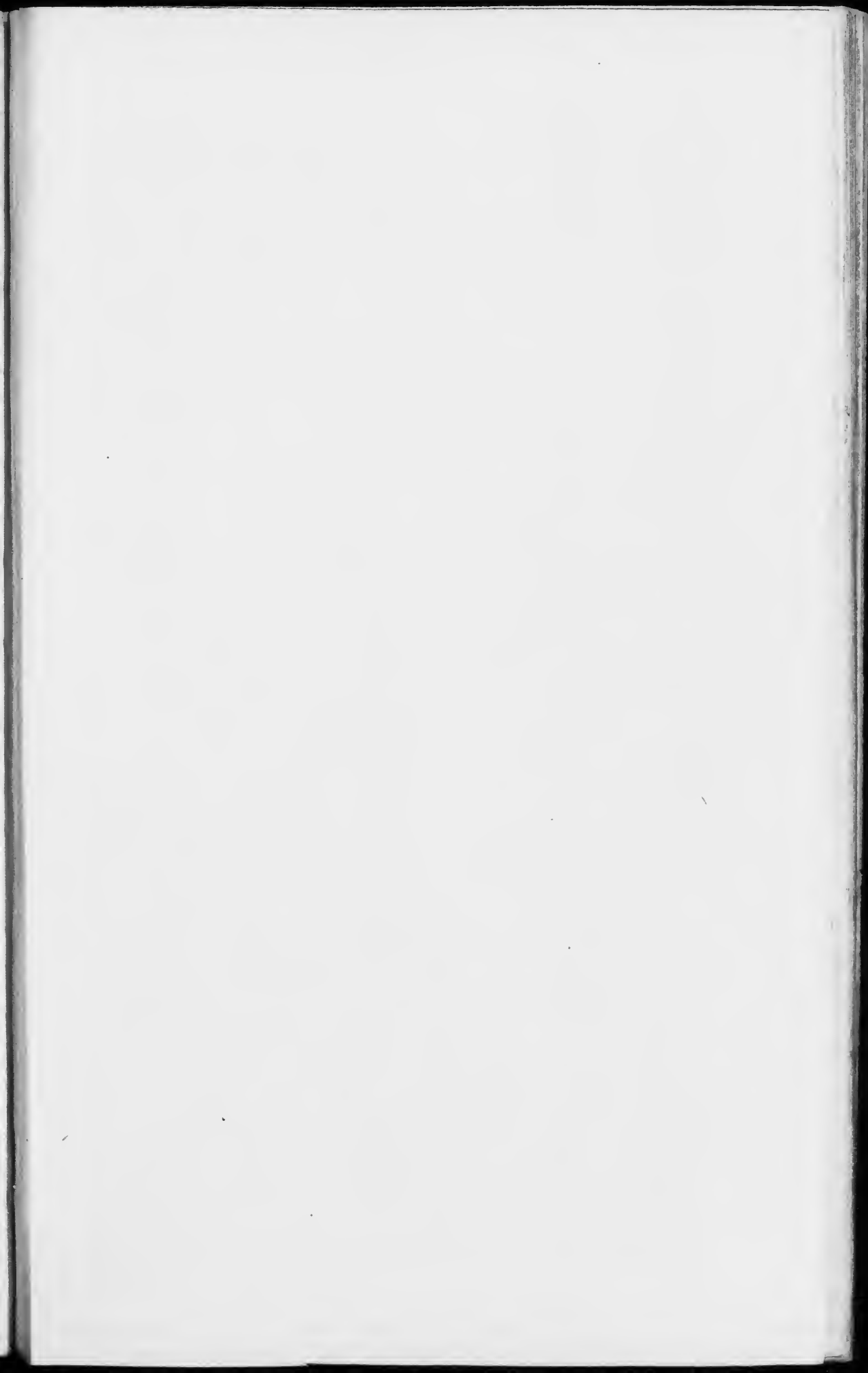
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# STEPHENS'S METHODIST MAGAZINE.

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Vol. I.

## THE APPROACHING CONFERENCE.

When the Wesleyan-Methodist Travelling Preachers hold their Conferences in Leeds or in Sheffield, they produce an effect which the least attentive observer of what passes around him cannot fail to remark. During the week the convergence to and divergence from a common centre of so many gentlemen in black, as at stated periods they assemble and disperse, introduces a new and remarkable feature into the motley current of the population; and, on the Sabbath, the influx of almost innumerable crowds of country people, from every point of the compass, overflows the streets with living creatures, while not unfrequently it creates a temporary deficiency of the means of sustaining life. The scene on such occasions is without example. Every place of worship belonging to the denomination is crowded to suffocation; and nearly in every street a minister is to be heard preaching to a numerous congregation. In Leeds not less than from twenty to thirty preachers have been known to be engaged in this manner at the same time. Of the bread that perisheth the people may suffer lack; but of the bread of life there is abundance.

In London, however, the sittings of Conference are not characterised by any of these features. There is no famine, no street-preaching, no influx of strangers. The members of the assembly do not muster in sufficient force to colour the streets of the metropolis; and beyond the immediate neighbourhood of City-road chapel, their convention is not observed, nor, except by the Wesleyan Methodists themselves, is it even known. And yet they form a body which is certainly without parallel in this country—we had almost said, in the whole world. But the little that we know of China, and the nature of the conjectures which that knowledge tends to encourage, suggest caution. They represent, or, rather, they are presumed to represent, a body of men who have entitled themselves to the gratitude and admiration of every man who wishes well to his country, and who has sense enough to perceive that his individual welfare is inseparably connected with that of his fellow-countrymen. The good which that body have done is too great to be calculated, and their beneficial influence will probably be felt by the remotest posterity. They are not the only faithful preachers of the Gospel—far from it; nor has success been confined to them. But they have succeeded greatly beyond the ministers of any other denomination; and, notwithstanding the boasted theory of the Establishment itself, they are the only body of which it can be said that it has tended systematically to pervade the nation with religious knowledge. When the wily Churchman insidiously objects, that, though the voluntary principle might sufficiently provide for the spiritual necessities of a town population, it would utterly fail to meet the case of rural districts, the Voluntary Churchman has but to point to the system of Wesleyan Methodism, and to its practical operation, for a flat denial and

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disproof of the assertion. From its well-appointed and well-cultivated farms, not an acre probably of all our island is excluded,—a signal proof, if proof be wanted, that the voluntary principle is not only expansive, but absolutely comprehensive. Though a century has not elapsed since the name of Wesley or of Methodist had never been heard, as descriptive of any denomination of English Christians, yet the Wesleyan Methodists are admitted to be at least as numerous as all other classes of Dissenters put together; while, from their local organisation and intimate connexion, they form a sort of permanent “union,” whose moral power is too great, and can be too speedily brought to bear, not to attract towards them, and that deservedly, the respectful yet vigilant regards, not only of those who hold the reins of government, but of all who are anxious spectators of the march of public events. Whether the vigilance of such regards is likely to be mingled with jealousy, let those judge who know in what manner the governing power is exercised in the great body of Wesleyan Methodists. If the laws and regulations concerning their own internal economy, and their resolutions concerning national questions, were the expressions of the will of the majority ascertained through chosen representatives, no Government professing to rule in subjection to public opinion (and, in a free country like this, no Government, whether professing to do so or not, can rule otherwise), could look upon them in any other light than as an index of the state of that opinion. Still some degree of suspicion might reasonably be entertained, were the sittings of the representative assembly secretly conducted, and only so much of their proceedings made public, as they might judge it expedient to divulge. But, so long as all the great movements of the Wesleyan Methodists are directed by a self-elected annual assembly, itself under the influence of one man and his satellites, those movements cannot fail to be watched with great jealousy by a wise Government. A corrupt Administration might, indeed, rejoice at the existence of such an *imperium in imperio*, in the hope of being able, by those arts which such administrations have always known how and with little scruple to apply, to convert it into a counter-current to the public opinion; and, though we now possess what is called a Reformed Ministry, we are not quite certain that it is such in reality.\* If the Ministry, in Mr. Wesley’s time, considered his followers to be sufficiently numerous and powerful to make it worth while to court his influence, that of our own time is sure not to despise the influence of the man (if such there be) who, upon any question of national concern, can make the Wesleyan Methodists seem to “speak the same thing.” If the servants of the Crown, forgetting that they are not less the servants of the people, desire to carry any measure adverse to the interests or the wishes of the community at large, they will be ready to pay down a considerable price to him who shall procure them the apparent assistance of so large and so equally distributed a portion of the nation; but if, wisely deeming that the true interests of the King and of his subjects are inextricably intertwined, the rulers of the land determine to be guided by considerations of the general welfare, they cannot but regard with dislike and apprehension a state of things in which one man possesses, or is able to keep up the semblance of possessing, a supreme control over more than a quarter of a million of the adult population of the country. In either case, it behoves those whom it concerns, to weigh well the probability of a time arriving (for the Wesleyan Methodists are a rapidly increasing people), when a man circumstanced as has been described, may be able to dictate to whatever Administration may then exist. If any statesman is inclined to court the influence of such a man,

\* It is understood, for example, that the present Government were encouraged to transform the West India Loan of fifteen millions into a free gift of twenty, on receiving an assurance that they should have the support of the Wesleyan Methodists; and it is also understood, that, more in return for the support rendered on that occasion, than on any principle of justice, the damage sustained by the property of the Wesleyan Missionary Society in the island of Jamaica, is to be made good at the public expense.

now that, though great, it is subordinate to influences still greater, let him remember the fable of the "Husbandman and the Snake," and profit by the warning which it implies.

But it must not be concealed, that, independent of extrinsic interference, the constitution of Wesleyan Methodism is likely, at no distant period, to undergo a change, which will effectually deprive it of the power of abetting bad Governments, impeding good ones, or controlling either. Matters between the preachers and the people have come to such a pass, that either the ruling power must be divided equally between them, or else the present rulers will soon have no subjects for the exercise of their irresponsible authority. The people are weary of submitting to their arrogant dictation. Time was, when they quietly surrendered all their rights, whether as citizens or as members of a religious community, into the hands of their teachers; but the Reform Bill, and the presumption which always grows upon the uncontradicted exercise of arbitrary rule, have changed all that; and the further change to which expediency points, has the recommendation of experience. The adoption of the principle of lay representation appears to promise the most efficient check to ecclesiastical ambition; and that principle has worked so well in one body of Christians by whom it was adopted at their origin, that the example may be imitated with the most confident expectation of success. Besides, the principle is in itself so reasonable and so just, so scriptural, in short, that it is impossible not to suspect of impure motives all who oppose its introduction into the constitution of Wesleyan Methodism. Like the unblushing advocates of Schedule A, persons may be found to defend the actual Wesleyan-Methodist polity, on the plea, that it has "worked well;" but, as, in the former case, it was a sufficient answer to point to the national debt on the one hand, and to the discontent of the nation on the other, so, in the latter, we need only to advert to the uneasiness of the Societies, and to the bankrupt condition of the chapel trusts, to expose the utter baselessness of the assumption. In former years, when the cry of oppression was raised, those who uttered it were either frowned into silence, or were insolently asked, "Have you not your Leaders' Meetings and your Local Preachers' Meetings? What would you have?" But it is now perceived, that, so long as the presidency of the Superintendent is necessary to constitute those meetings; and so long as, by vacating the chair, he can dissolve them at his pleasure, and thus anticipate a decision adverse to his wishes,—to talk of a partition of power between preachers and people is a bitter mockery, much more, when, relying on the approbation and support of his brethren in Conference, a Superintendent dares even to exercise the power of excommunication, and other powers scarcely less awful, without the formality of a Leaders' Meeting. No man can suppose that a state of things like this will be tolerated much longer, excepting men who, having been accustomed to decide irrespective of the feelings of those for whom they have presumed to legislate, have, as it were, lost the power of discerning the progress of public feeling. Such men may deem themselves as safe in their Conference and District Meetings, as Baron Chassé in his bomb-proof casements, and may imagine that they have rooted the doctrine of passive obedience ineradicably in the minds of their supporters; but those supporters have become instructed in the opposite doctrine of passive resistance, and have learned, that, though leaders' meetings are a mere delusion, the power of withholding supplies is a palpable means of defence, which the most artful concoctor of Conference edicts, seconded by the wildest Superintendent, cannot wrench from their grasp.

Such, then, is the Wesleyan-Methodist Conference—a power, which, without state authority, nay, without any title but such as usurpation can confer, arrogates to itself the right to make laws to bind the consciences of more than a quarter of a million of fellow-subjects: and this is the principal reason why we have described it as "without parallel in this country, if not in the whole world!"

This singular and unparalleled, if not unprecedented, assembly, will be convened in London during the last week of July. What will be the subjects of its deliberations is not precisely known; but they may be shrewdly conjectured. In the first place, an attempt will be made to force the majority into the expression of a decided attachment to the Church of England as by law established; and, should the attempt prove successful, that expression will be noised abroad in every part of the kingdom, and will especially be transmitted to the ears of Government, as the unanimous universal voice of the Wesleyan Methodists. The fact that a very large number of that denomination have already petitioned Parliament in the most unequivocal language, to sever the Church from the State, and thus pronounce the doom of the Establishment; and the fact that the Conference is a self-elected body, and not composed of the fairly and freely chosen representatives of the great mass, of which they form, as to numerical amount, so insignificant a portion—these facts will not be suffered to militate in the least against the audacious step which we have indicated. The suspension of the Rev. Joseph Rayner Stephens from the office of a travelling preacher in Ashton-under-Lyne, which suspension is described to have been the unanimous act of the Manchester District Meeting, conveys a sufficiently intelligible intimation of future designs. Looking at all the circumstances of this atrocious affair, considering the plot which it has brought to light, bringing also into the account the part which the monthly organ of the Conference has taken in the contest between the friends and the enemies of the Church Establishment, it cannot be doubted for a moment, that he who has too long governed the destinies of Wesleyan Methodism, meditates a determined effort to throw it, bound hand and foot, into the arms of the English hierarchy. What hopes he has built upon the presumption of success, it is difficult to ascertain, though easy enough to guess; but, whether he pants after a mitre and lawn-sleeves or not, it is quite certain that he wishes to commit himself, his brethren, and “the mob of Methodism,” to the cause of the so-called Church of England.

But, as the case of Mr. Stephens will, of necessity, be mixed up with the general question of an explicit declaration in favour of the Church Establishment, there is reason to hope, that, notwithstanding the corrupt constitution of the tribunal, the attempt which we have predicted will be fruitless. If a propitiatory sacrifice be offered to the Church, Mr. Stephens will be the victim; and, as to single him out, would be to make him the scape-goat for the sins of others who have sinned after the similitude of his transgression, we must believe that a sense of justice will lead many to endeavour to interpose (for the altar has been already raised) between him and the sacrificial knife, and to exclaim, “Why? what evil hath he done?” Ay, there’s the rub! What is his imputed crime? Not as it has been represented in the resolutions by which the holy fathers of the Manchester inquisition condemned him unheard; but stripped of the whole round of attributes which have been made to radiate so glaringly about it, and reduced to its own simple essence, what was it that he did? Why, he exercised the right of private judgment! (This is the truth, the whole truth, and nothing but the truth. What, then, if his brethren in Conference suffer it to be decided that the finding and the sentence of the Manchester conspirators were just? What! Oh! nothing! a mere bagatelle! Only each man that votes in confirmation of the minutes of that atrocious band, resigns from that moment the right of thinking for himself, or at least of expressing his opinions. And, should any such man, under the influence of strong temptation, be betrayed into the rash assertion that two and two make four; it will be all over with him if he do not immediately and audibly subjoin the salvo, “unless Conference shall otherwise determine!”)

We have designated the members of the Manchester District Meeting an *atrocious* band, because we think, that, in suspending Mr. Stephens, and in pronouncing him to be guilty of a great variety of treasonable

acts, before they put him upon his defence, they committed an atrocity. From this epithet, however, one of the number must be exempted.\* The resolutions upon record are officially described as the "unanimous" resolutions of the meeting; but this must be an error as far as the individual alluded to is concerned. He who (as is stated on the best authority) long and earnestly contended that the meeting would pursue a difficult and dangerous course if it proceeded against Mr. Stephens by way of charges; he who warned his brethren that (over) such acts must be forthcoming, or otherwise the guilt of the party could not be made out; he who repeatedly counselled them to look well to themselves and their measures, and told them that he foresaw much peril to the Connexion, if they took a false step; he who declared that it was notorious that many of the brethren had appeared publicly on both sides of the Establishment question;—he who did and said these things, must have "turned his back upon himself," had he afterwards consented to the measures which he so powerfully, so manfully, but, alas! so ineffectually, deprecated; and that he did, is as incredible as the figure of Lord Castlereagh is paradoxical. But, although the resistance of this amiable and judicious individual to the rash measures of his impetuous compeers, demands our highest praise, we cannot award the meed of approbation to the course which he suggested. His advice is reported to have been, that they should "implore the Conference to consider the question at issue, and to legislate for the guidance of the brethren and the societies." Now, the Conference is ready enough to "legislate," without being "implored" to do so; but what we want to know is, whence it derives its authority to legislate? Perhaps the terms on which the preachers are received into full connexion, may be construed into an admission on their part of the right of Conference to legislate for them; but there are exceptions even to this rule. Certain of the Minutes of Conference,† which Mr. Wesley himself drew up, specially reserve the right of private judgment to all his followers. He declares, that, as to each submitting to the judgment of the majority, in speculative things no man can submit, except so far as his judgment shall be convinced; while, even in practical matters, he can only submit so far as he may without wounding his conscience; and that it is undeniable, that no Christian can submit any further than this, to any man or number of men upon earth, whether council, bishop, or convocation. "And this," he adds, "is that grand principle of private judgment, on which all the Reformers proceeded." Now, with these declarations staring it in the face, how can the Conference pretend to legislate upon the subject? This is the age for repealing test acts, not for making them; and, unless this modern assembly of divines be prepared to blot out of its statute-book the noble admissions of its founder, and to proceed upon "the common law of Methodism" as expounded by some of the Manchester sages,—unless, in fact, they be so audacious as to deny, totidem verbis, the right of private judgment;—they are utterly precluded from even taking the case of Mr. Stephens, as "got up" for them, into their consideration.

But, supposing that the Conference is competent to legislate for the guidance of its members, and also for that of the suckling legislators not yet arrived at years of law-giving discretion, has it any power to legislate for the guidance of the societies? Mr. J. F. Grant, an excellent and ingenious local preacher in the town of Newcastle-upon-Tyne, challenged the Rev. Valentine Ward to show him by what authority it presumed to exercise such a power; and that person, instead of answering his challenge, suspended him from office, and expelled him from society:—thus practically showing him, that Conference will not only legislate for the guidance of the societies, but that superintendents may act as they please, relying that they will be fully indemnified by Conference, so long as they

\* The Rev. Samuel Warren, LL.D.

† See Minutes, vol. i. pp. 3, 4; 8vo. 1812.



can prove that they have asserted its prerogatives, and those which it delegates to its trusty servants.

But the Wesleyan Methodists will teach the Conference and its emissaries another lesson. By spirited but temperate protests, and by resolutions to stop the supplies, some conditional and others absolute, they are evincing a settled determination to resist, once for all, the encroachments of arbitrary power; and upon the temper of the Conference it depends, whether the Connexion shall be convulsed, and perhaps shaken to pieces, or whether it shall, by the introduction of needful reforms, be equipped for the achievement of fresh triumphs over the world, the flesh, and the devil.

The decision respecting Mr. Stephens, will decide the question. His case will not be the only subject which will come under the consideration of Conference. The plan for the education of the junior preachers, which, according to present appearances, is intended to consolidate the particular interests of the preachers as opposed to the common rights of the people, must be debated, and the question of the Eternal Sonship must once more pass under review. But to these subjects we can no further allude; and, before the assembling of Conference, we shall have an opportunity of recurring to them.

In the mean time, it becomes all who are anxious for the cultivation and spread of pure and undefiled religion, to pray that God will overrule impending discussions, so as that they shall issue in the promotion of his glory and the peace of his church. May the members of the Wesleyan-Methodist Conference be endued by Him "from whom all holy desires, all good counsels, and all just works, do proceed," with that wisdom which is "first pure, then peaceable," and which also is "profitable to direct!" May they, like their great and liberal founder, resolve to be "men of one book," and as, with him, they have declared, "We believe the written word of God to be the only and sufficient rule both of Christian faith and practice; and, while we believe this, we dare not turn aside from it to the right hand or the left," may they be reclaimed in every instance in which they have departed from the general principle thus laid down, and from the particular principles which God's word prescribes! May they, in fine, be led to adopt, and practically to exemplify, the noble maxim, "*In necessariis unitas, in dubiis libertas, in omnibus caritas!*" So shall peace be within their walls, and prosperity within their palaces; and God, even their own God, shall bless them! Amen, and amen!

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#### ORIGINAL SKETCHES OF SERMONS BY ROBERT HALL.—No. I.

It is my intention to lay before the readers of this Magazine, now and then, a few original sketches of sermons, by the late master of Christian eloquence; and, though many of these are little more than a bare outline, or hints and sentences put down at the time of hearing, they may serve a little to prolong the sound of that voice which so many heard with gladness, and may promote, in some humble degree, that spirituality and heavenly-mindedness for which the preacher was himself so eminent. There is in true religion and exalted piety, he used to say, a divine contagion, which it is unspeakably desirable, if possible, to imbibe and to propagate; though we are, alas! but unapt recipients, and repellents rather, of that "savour of life unto life," which it is the object of the Gospel to diffuse abroad. Accept, then, for the present, my reader, of one crumb from the master's table. It consists of my recollections of a sermon which I heard Mr. Hall preach. From John xvii. 11, *Holy Father, keep through thine own name those whom thou hast given me.*

"This is part of the intercessory prayer of our blessed Lord for his disciples, just before he left the world; and it is easy to see what object then lay nearest to his heart. He asks of them no temporal favour, beyond what is included in their preservation. Their sanctification and ultimate glorifi-

cation are the principal objects of his solicitude ; and his example in this instance is eminently adapted to teach us what ought to guide and influence our prayers for ourselves, and for one another.

“ Our Lord’s request serves also as a specimen of that branch of his mediatorial office which he performed in heaven, where he ever liveth to make intercession for us. He is entered into the holy of holies, with his own blood, there to appear in the presence of God for us. His intercession is no doubt conducted in a manner far beyond our conceptions ; yet from this and other passages of Scripture, we may be permitted to infer, that the grand object of it is to secure the highest good of his people, their present sanctification and future felicity.

“ The season when these intercessions were offered up is worthy of particular notice, being at the very time when our Saviour was about to be delivered up as a sacrifice for sin. How disinterested and how elevated must have been the state of his mind, that could command such complete abstraction from the scene before him, as comparatively to overlook his own sufferings in the love he bears to his people. Any other mind would, in such circumstances, have been absorbed in its own interests ; but here we see infinite love and compassion triumphing over the shame and suffering of the cross, and even obliterating their remembrance in the great purposes they were intended to accomplish.

“ The more direct and immediate object of our Lord’s intercession on behalf of his disciples was their personal safety, that they might be so kept that their lives should be preserved. He foresaw the danger to which they would be exposed, from the fury of their adversaries, and the desolations of a cruel and relentless persecution. The Apostles lived to witness this in its most terrific form : they were placed in the very centre of all this danger, soon after our Lord’s ascension. The persecution that arose about Stephen did not subside till multitudes of Christ’s followers had been put to death ; yet in the mean time the Apostles were preserved, by the special care of Providence, to carry on their work, and that in answer to the intercession that had been offered up. Nearly all of them eventually perished by violent hands, all perhaps but one ; but it was not till after they had been preserved to a very distant period, and the purposes of the Divine Being had been fully accomplished by their ministry.

“ Their spiritual preservation was a still higher object ; and to this our Lord especially referred in the prayer he offered up. Placed under the influence of every thing that was inauspicious to a prompt and persevering profession of the name of Jesus, living at a period when persecution waged incessant war, when the religion of Christ was every where unpopular, when it was regarded as the most monstrous innovation on all the established modes of thinking, and opposed to all the known religions of the world ; its advocates and defenders at the same time encompassed with so much weakness and infirmity, with hearts so deceitful and minds so frail and imbecile, temptations so powerful and trials so overwhelming,—what but the power of God could be sufficient to sustain them, and to give them at last the victory ? Had not the Lord put forth his hand to rescue Peter, after his awful prevarication, his destruction would have been as final and as certain as that of Judas. None are safe but those who are kept by the power of God unto salvation ; and those who happily endure unto the end, will have to ascribe it wholly to the riches of his grace.

“ The blessed Redeemer had hitherto been personally present with his disciples, and had presided over them as the shepherd of the flock ; but a great change was about to take place in their relative condition. Their personal intercourse was soon to be suspended : he was about to transfer them to another dispensation, in which the official agency of the Holy Spirit would be more eminently displayed, and to whose care and guidance they were now to be committed. The Lord had nearly finished his course and completed his work, his warfare was accomplished ; but ‘ they are in the world, in a situation replete with danger ; they are in a world lying in wickedness, where the prince of this world holds his throne. To dare to be sin-



gular in such a world, requires more than human fortitude, and nothing less than Omnipotence can sustain them. 'Holy Father, keep through thine own name those whom thou hast given me!'

"Christ is the same yesterday, to-day, and for ever: he possesses the same sympathy and love for his people, and exercises the same care for their comfort and safety. He hears all our prayers, listens to all our sighs, and is ready to succour in every time of need: he will neither leave nor forsake, but will love and keep us to the end.

"The import of our Lord's intercession may teach us to form exalted conceptions of the heavenly state, and of the nature of its felicity. He assured his disciples that he had appointed unto them a kingdom, where they are to sit with him on his throne, to be merged in his glory, and clothed upon with immortality. His leaving them was, in order to prepare mansions for them in heaven, to which he would finally conduct them; and, though these glories were first announced to the immediate disciples of our Lord, they are equally the inheritance of all who believe in him to the end of the world.

"Let those seriously consider their condition who have no claim to this high relation, no interest in all this glory. How can you be satisfied with remaining at a distance from Christ? He invites you to come, he is the propitiation for sin, through faith in his blood, and is able to save to the very uttermost. The medicine of life is prepared, is exhibited: will you turn it into the aliment of death, and perish in sight of salvation! Many around you are on the way to glory; and are you willing to be left behind? To-day, if ye will hear his voice, harden not your hearts."

PAULINUS.

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#### PRACTICAL EFFECTS OF INFIDEL PRINCIPLES.

Paine's first wife is said to have died of ill usage. His second was rendered so miserable by neglect and unkindness, that they separated by mutual agreement. His third *companion*, not his wife, was the victim of his seduction, while he lived upon the hospitality of her husband. Holding a place in the excise of England, he was dismissed for irregularity; restored, and dismissed again for fraud, without recovery. Unable to get employment where he was known, he came to this country, commenced politician, and pretended some faith in Christianity. Congress gave him an office, from which, being soon found guilty of a breach of trust, he was expelled with disgrace. The French revolution allured him to France. Habits of intoxication made him a disagreeable inmate in the house of the American minister, where out of compassion he had been received as a guest. During all this time, his life was a compound of ingratitude and perplexity, of hypocrisy and avarice, of lewdness and adultery. In June, 1809, the poor creature died in this country. The lady, in whose house he lived, relates that he was daily drunk, and in his few moments of soberness, was quarrelling with her, and disturbing the peace of her family." At that time "he was deliberately and disgustingly filthy. He had an old black woman for his servant, as drunken as her master. He accused her of stealing his rum; she retaliated by accusing him of being an old drunkard. They would lie on the same floor, sprawling and swearing, and threatening to fight, but too intoxicated to engage in battle. He removed afterwards to various families, continuing his habits, and paying for his board only when compelled. *In his drunken fits he was accustomed to talk about the immortality of the soul.* Such was the author of the "*Age of Reason*," such the apostle of infidelity! Unhappy man! Neither he, nor Rousseau, nor Voltaire, is dead, except in the flesh. Their immortal souls are thinking as actively as ever. We and they will stand, on the same great day, before the bar of God. How awful, in reference to such despisers and scoffers, is that description:—"Behold, he cometh with clouds; and every eye shall see him, and they also which pierced him."—*Bishop McIlvaine's Evidences of Christianity.*

## DANGER OF ADMITTING HUMAN AUTHORITY IN RELIGION.

In reading the history of the Christian church, how much do we feel disappointed, in finding the spirit and conduct of its members so much the contrary of what was expected? The history of a people, professing to be the followers of the meek and lowly Jesus, is expected to furnish examples of purity and holiness of the highest order; and to be a record of a course of actions of the most benevolent and beneficent character. We do not consider that these things should be *rare*; such examples and such actions are expected to be *general*. The purity and active charity, so strongly enjoined in the Scriptures, are supposed to be possessed and exemplified by all who bear the Christian name; and the want of these divine properties is thought sufficient to mark the character as the reverse of Christian.

How painfully, then, is the mind affected on learning, from the perusal of the historic page, that professors of Christianity have exhibited symptoms so contrary to the meekness and gentleness of Jesus; and that their lives, too generally, have been at variance with the pure precepts of the Gospel which they professed.

The pain occasioned by these discoveries, is increased by the fact, that those whose office and station in the church made it necessary that they should be examples to the flock in all purity, have very frequently been the greatest defaulters. The very men who were appointed to watch over the flock, *as those who must give an account*, have been the introducers into the Christian church of the most deadly errors, and the patrons of every practice by which that church has been defiled.

Heavy as these charges may appear to be, they are not more heavy than true. Of the Christian church, as well as of the Jewish, the Divine Being has had reason to complain, *My people have been lost sheep; their SHEPHERDS have caused them to go astray. Many pastors have destroyed my vineyard, they have trodden my portion under foot, they have made my pleasant portion a desolate wilderness.* A glance at the rise and progress of some of those evils which have afflicted the Christian church, and which afflict it still, may not be uninteresting.

In the time of the Apostles themselves, the churches were very far from being immaculate, either in doctrine or in practice. On this ground the Apostles, in writing epistles to different communities, found it necessary to write in the way of caution and reproof; and sometimes to threaten with severity, both false preachers and their misguided votaries. Attempts to blend Christianity and Judaism together, to explain away the doctrine of the resurrection, and to neutralise that of justification by faith alone, or to make it an excuse for a defective morality, are found amongst the first indications of departure from the truth.

The first teachers of Christianity were no sooner taken to their reward, than men, trained and educated in the Alexandrian school, were admitted as their successors. These men, holding a system of philosophy, comprising the elements of Judaism and Paganism, hoped to make the religion of Jesus appear respectable, by mixing it and their philosophy in one mass; and by teaching its doctrines and duties under the garb and name of philosophers. By this means, divine truth became blended with human errors; the light of heaven with the darkness of earth; and the revelations of the Spirit with the traditions of men.

To the human soul, its Creator has given a faculty, corresponding to that of the palate of the mouth. By the latter, we distinguish between the wholesome food and the tainted; and, by the former, we perceive the difference between the wholesome truths of God and the unsavoury traditions of men. Inability to distinguish between savoury and unsavoury, sweet and bitter, proves that the palate is either defective or disordered; and inaptitude to discriminate between truth and falsehood proves, with equal clearness, that the understanding is unsound, or perverted, or polluted.

The patrons of error, therefore, found it no easy matter to make their

unhallowed mixtures pass for the truths of God. The people of God felt a latent rising in their feelings at the mental medley that was set before them. The God of truth could not give his sanction to these corrupt teachings; and the hungry sheep looked up without being fed. The consequences were, the torch of divine truth became almost extinguished; darkness covered the earth, and gross darkness the hearts of the people; depravity of character, of worship, and of conduct, followed as matters of course; and, with little exception, the Christian church became a mass of corruption.

Other means than *manifestation of the truth to every man's conscience in the sight of God*, were now adopted to cause these perversions of truth to be received as the sayings of the Holy Spirit. Imaginary degrees of fancied superior sanctity were attached to the sacerdotal office. New orders of ministers were created under the name of bishops, archbishops, and patriarchs; and their decrees were to be binding upon both clergy and laity. Their interpretations of doctrine and Scripture were frequently so very revolting, that the utmost stretch of ignorant credulity could not admit them. This refusal to admit their offensive dogmas, as of equal authority with the Holy Scriptures, roused these shepherds of the flock of Jesus almost into madness. Councils and synods, almost without end, were called to determine points of faith, forms of worship, and the times of festivals. From these prolific sources of error and intolerance, proceeded most of those false doctrines and those prosecutions which have perplexed the church of Christ, and have clothed her *few* faithful witnesses in sackcloth and ashes.

It is a monitory fact, that the ministers of Christ have scarcely ever been entrusted with power without abusing it. Forgetting that they themselves are fallible, in common with others, they have seldom asked whether or not the dissensions which have taken place, may not possibly have originated with themselves. Confounding their own opinions with the dictates of inspiration, they have laboured diligently to enforce upon the consciences of men, those opinions as the truths of God; and have branded, as heretics, all who had the sagacity and the integrity to detect the imposition, and to separate the precious from the vile. It is already known that *many*, and probably on that day when the secrets of all hearts shall be disclosed, it will be found that *most* of those who have been branded as heretics, schismatics, and troublers of the church, secured these appellations, by simply preferring the truth of God to the sayings of fallible men. For almost every false doctrine, evil practice, and unscriptural form of religious worship, that have obtained in the world, we are indebted to fathers, bishops, and councils. This is a fact, that every one who has read the history of the church, will unhesitatingly admit. And it is equally true, that all the persecutions and martyrdoms which have transpired in the religious world, arose from the fact, that the power of divine truth triumphed in the consciences and lives of individuals, in spite of the contradictions and oppositions of priestly domination.

The disquietudes of the Christian church have been most frequently occasioned by substituting human authority for divine in matters of faith. The old philosophers *invented* systems of philosophy and ethics, and required their pupils to adopt implicitly the *ipse dixit* of their masters. Some of those philosophers became bishops and fathers in the Christian church, and brought their philosophising and dogmatising habits with them. The consequence was, instead of teaching their disciples the doctrines of the Scriptures in a clear and an unadulterated manner, they began to philosophise upon religious subjects, to fabricate creeds and articles of faith, and to invent an imposing form of worship, that its gewgaw splendour might excite admiration in the vulgar, and induce them to consider the men who conducted it as beings of a superior order. By this means the doctrines of the Gospel were concealed under metaphysical subtleties; and forms of worship were disgraced with all the idle pomp of heathenism.

It were to be wished that these follies could be considered in relation to antiquity alone; but this is impossible: they still exist; and exist amongst those who are the first to boast of their liberality and their freedom from ecclesiastical domination.

The soul of the venerable John Wesley could not be bound by the cords of human authority. He professed to be a man of one Book; and he could say, *We believe the written word of God to be the only and sufficient rule both of Christian faith and practice; and, while we believe this, we dare not turn aside from it to the right hand or the left.* After such declarations, it has excited surprise, that human authority, sometimes at variance with itself as well as the *Holy Scriptures*, should be recognised as the standard of faith and orthodoxy among his followers. Such, however, is the case; and this standard of faith is found in the first four volumes of Mr. Wesley's Sermons, and in his Notes on the New Testament.

This subject is noticed, because, of late, an unusual stress has been laid upon the fact of being conformable in opinion and judgment to this standard; and, because men in the Connexion have betrayed a disposition to carry matters with a high hand, some degree of unpleasantness has been engendered. The folly, however, of attempting a conformity of opinion with this standard, in every particular, will appear from the following facts:—

On Heb. xii. 9, Mr. Wesley says, “Perhaps these expressions, *Fathers of our flesh and Father of spirits*, intimate that our earthly fathers are only the parents of our bodies; our souls not being derived from them, but rather created by the immediate power of God, and infused into the body from age to age.” In the third volume of his works, it is shown that such an opinion is nearly, if not actually, blasphemy.—P. 153.

On Rom. viii. 21, Mr. Wesley says, “Destruction is not deliverance. Therefore, whatsoever is destroyed, or ceases to be, is not delivered at all. Will, then, any part of the creation be destroyed?” The meaning of this note is made more clear by the sermon on the “Great Deliverance.” But Mr. Benson, on the same passage, tells us, that the doctrine of this note and of this sermon, is one of the wildest reveries which ever entered into the mind of a thinking man.

On Acts xiii. 33, *Thou art my son, this day have I begotten thee*, Mr. Wesley says, “The meaning, therefore, is, I have this day declared thee to be my son. As St. Paul elsewhere, declared to be the Son of God with power, by the resurrection from the dead. And it is with peculiar propriety and beauty, that God is said to have begotten him, on the day when he raised him from the dead, as he seemed then to be born out of the earth anew.”

On the same passage, quoted by the Apostle, Heb. i. 5, the note is, “*Thou art my son, God of God, light of light; this day have I begotten thee.* I have begotten thee from eternity, which, by its unalterable permanency of duration, is one continued unsuccessive day.”

Here are two notes on the same text. The first explains the text as a prediction of the resurrection of the human nature of Jesus Christ from the dead; the other, as a declaration of the eternal generation of the divine nature. The two notes, therefore, contradict each other. The question then is, which of these is the Methodistical, or orthodox, note? The Conference has determined that the latter is the standard, and shall be the test, of orthodoxy. Of this, the TEST ACT, made at Manchester, in the year 1827, is the proof. But, by Mr. Wesley's own showing, the note in question is not only contradictory to the preceding note, but also to the sacred text. Conference Methodism is thus made to consist in rejecting Mr. Wesley's authority, when he so generally agrees with himself and with the Holy Scriptures; and in adopting his authority, when, by an instance of human frailty, he happens to differ from both.

In the same note, Mr. Wesley introduces the doctrine of *unsuccessive duration*. “Eternity,” he observes, “is one continued unsuccessive day.” On this subject, Mr. Watson (*Theol. Inst.* vol. i. 395) says, “It is said, the

eternal existence of God is *not* to be considered as *successive*. Such, certainly, is *not* the view given us of this mysterious subject in the *Holy Scriptures*,"—and proceeds to considerable length in support of his assertion. One part, then, of this note is shown by Mr. Wesley himself to be in opposition to the sacred text; and the other part is said to be equally as contrary to it by the late Mr. Watson.

On 1 Peter i. 2, Mr. Wesley tells us, that, "strictly speaking, there is no *foreknowledge*, no more than *afterknowledge*, with God; but all things are known to him as present from eternity to eternity." Mr. Watson (*Theol. Inst.* vol. i. 449) says, "There is foreknowledge, present knowledge, and afterknowledge, *with God, as well as with ourselves*. There is foreknowledge, *strictly and properly speaking, with God*."

Such discrepancies might be noticed in great numbers. But those which have been produced are sufficient to show that the venerable Wesley was not infallible. His Notes, which are made the standard of Wesleyan Methodist faith, are sometimes at variance with themselves, as well as with the Holy Scriptures. Messrs. Benson and Watson are high authorities in the Connexion; and yet they frequently dissent from the recorded opinions of its founder. These facts evince the folly and weakness of making human authority the standard of faith in matters of religion. The practice has always been the bane of the Christian church; a fruitful source of strife, of persecution, and of martyrdom. We do not recommend laxity of attention to purity of doctrine; no such thing. But let the Bible, the holy Bible, be the standard. Let our doctrines be *only* such as are embodied there; our rules of life *only* such as are recorded there; our system of discipline *only* such as is enjoined by that authority.

Let not the pious reader think that we wish to sink the character of Mr. Wesley. Nothing of the kind. Next to the Apostles, we revere him as a chosen messenger of God; as a holy man of God; as the reformer of a fallen and lifeless church; and as the benefactor of his country. But we do object to the placing of him in the room of God; to the arraying of his opinions with the authority of infallibility, and to making them the standard of our faith; to the setting of him *above God*, and to giving more importance to his writings, than to the Scriptures, by making his Notes a test, even though in glaring opposition to the sacred text;—and whether this has not been done, let the reader judge. The conduct of those men who thus act, is a blight upon the Connexion. God has a controversy with them. The whole body is agitated, and rapidly coming to a resolution to break the yoke which has been imposed upon it. Coming events cast their shadows before; the horizon darkens; God save us as a people!

## LETTERS TO LOCAL PREACHERS.

### LETTER I.

The handsome proposition of the proprietor entitles me to say, that this Magazine ought to have an extensive circulation amongst Methodist Local Preachers. Believing that it will, I have obtained his permission to address that very useful and very respectable class of Christian ministers in a series of letters, which I will endeavour to render interesting to all, and instructive to some, of them. With regard to instructiveness, I make a limitation; because I know that there are hundreds of local preachers that are much better able to instruct me than I them,—hundreds who have more learning, more experience, more talent, and, what is of infinitely higher moment than every thing besides, more piety, than I am prepared to pretend to. To even these, however, I hope that my letters may prove not uninteresting, because, though I will not make any specific promises concerning them, lest I should injure myself, by raising expectations too great to be fulfilled,—because those letters will be confined to subjects imme-



diately connected with the mental improvement of their less-educated brethren, and with the extension of the beneficial influence of the whole brotherhood. But the present letter is not to be taken as a specimen of the series, being merely annunciatory, preparatory, introductory, and such like.

The office of the Christian ministry is the noblest office of humanity. One cannot conceive of a character more awful, more dignified, or more sublime, more useful, more benevolent, or more amiable, than he who dedicates himself, body, soul, and spirit, to the propagation of divine truth,—than he whose constant occupation it is to point sinful man to the Lamb of God that taketh away the sins of the world—than he whose sense of his responsibility as an ambassador of Christ is such, that he knows no other fear than lest, at the conclusion of his earthly course, he should not be able with confidence to say, *I am clear from the blood of all men*. If such an apprehension exist in the minds of men diligently and disinterestedly employed in ministerial and pastoral labours, what must be the case of those who have taken up the Christian ministry as one of the learned professions, as a respectable station in society, as affording the leisure requisite for the pursuit of objects irrelevant to *its* objects, as an easy situation, or as the way to wealth and temporal advancement. Is it not terrible to think of the withering frown which awaits such, whensoever they shall present themselves before Him from whom immediately and exclusively they professed to derive their only motives for assuming the evangelical office? Nor is the case of those who, though they assumed that office in a proper spirit and from pure motives, have allowed worldly-mindedness to adulterate their first feelings, much more enviable than that of those who never were otherwise than worldly-minded,—neither at the commencement, nor at any period in the progress, of their ministerial career. But this is the dark side of the picture.

No candid man will deny, and no scoffer can disprove, that, in this country and in America, if no where else, there are hundreds of Christian ministers who became such with no view of honour or profit, ease or pleasure, but solely with a view to the diffusion of religious knowledge and the conversion of mankind; and hundreds, too, whose conduct affords the best evidence, that their original motives continue not only to predominate, but to exclude all others. This, it is true, is more universally the case in the United States than in the British Empire; because, in the former, no portion of the Christian church has the misfortune to be allied with the State, and in every portion of the Christian church the emoluments of its ministers are adapted to supply their domestic wants, without affording them the means of indulging in an extravagant style of living. So long as the emoluments of the English and Irish episcopal clergy are regulated, or, rather, unregulated, as they now are—so long as they ascend in a scale of geometrical progression from twenty to thirty thousand pounds per annum—so long, that is, as the Church to which that clergy belong, or, as they would have it, which they exclusively compose, retains its connexion with the State; for, until that connexion be utterly dissolved, the scale of remuneration will remain substantially the same, continuing to exhibit similar instances of iniquitous disproportion and anti-Christian enormity—so long as (to adopt the admission of that apostle of expediency, Paley) “rich and splendid situations in the Church” “are held out as prizes to invite persons of good hopes and ingenuous attainments to enter into its service”—so long as, on the principle of “allurement,” “opulent shares are reserved to reward the success of a few,” in order that “young men of promising abilities may be encouraged” to aspire “beyond a penurious mediocrity of subsistence and situation,” and that the clerical “profession” may not be thought “mean and uncreditable,” may not be “composed of the refuse of every other,” none being “found content to stake the fortune of their lives” in it, but they “whom slow parts, *personal defects*, or a depressed condition of birth and education, preclude from advancement in any other,”—so long, in one word, as the inspiration of Mammon is made a succe-

daneum for that of the Holy Ghost, just so long will the clergy of the episcopal church continue to be composed—as far, at least, as the “prizes,” the “opulent shares,” and the “rich and splendid situations” are concerned—of men who, notwithstanding what the self-styled non-conscientious Archdeacon says about “personal defects,” must, on Scripture principles, be numbered amongst the “miserable, the naked, the halt, and the blind.” Would not any one, who had not read the mellifluous discourses of this facile princeps of apologists for ecclesiastical corruptions, imagine that our quotations had been taken from a Glasgow Lottery puff, instead of a sermon preached at the “consecration,” as they call it, of a Christian bishop? And would not a stranger to the character of Paley and to the state of ecclesiastical affairs in this country expect to find, that, while the clergy of the Church of England were as fine a set of animals as the King’s Life Guards, or the footmen of the nobility, the ministers of voluntary churches, which are not constructed upon the principles of “the wheel of fortune,” were no better than an awkward squad, or the gawkies whose office it is to wait on country squires? He would enter City-road and Great Queen-street chapel in the confident expectation of seeing a hunchback in the pulpit of the one, and a stone-blind man in that of the other. And yet every Bishop is not an Adonis; while Cardinal Wolsey, the most successfully ambitious churchman that ever lived (the Popes themselves excepted), had but one eye. Nor was it because of his distorted vision that George Whitefield was not made an Archbishop. Few men, in the present age, have attracted larger audiences than Dr. Chalmers: is his popularity to be attributed either to the elegance of his form or to the beauty of his countenance? St. Paul himself, if he had no personal defect, had no *personal* advantage. But it is not the fact that the ministers of voluntary churches are members of the crooked family. For aught that we can see to the contrary, the “humanface” is as “divine,” when beheld in a plain Methodist or other Dissenting pulpit, as when seen in the gorgeously carved pulpits of the steeple-houses. And though some of the Voluntaries are content to seek the aid of powder, starch, and bombazin, in the adornment of their own exteriors, yet the great majority, as if persuaded that the Christian minister is, when unadorned, adorned the most, altogether reject the foreign aid of ornament. If the duty of a Christian minister were to discourse upon personal beauty, it might be of some advantage that his own person should demonstrate the truth of his statements; but, since the beauty of holiness is his grand theme, it is of much more importance that he should personate the reverse of moral deformity than that he should be six feet high without his shoes, have limbs and features like Apollo, and locks like Hyperion; not to mention the danger of such a man “instead of truth displaying his own beauty.” Give me the minister of Christ who feels that “woe is him if he preach not the Gospel,” not if he *preach* not merely, but if he preach not the *Gospel*! But I have allowed the profane and foolish reasoning of Paley to lead me into too long a digression.

To return. I was about remarking, that, notwithstanding the large deduction that must be made, on account of the injurious operation of the Established Church, this country can boast of a great number of conscientious Christian ministers—of men, who, for small, and in many cases insufficient, stipends, are glad to count all things but loss for the excellency of the knowledge of Christ Jesus their Lord. But, if I were asked to point out that class of Christian ministers who, on account of their zeal, their piety, their usefulness, and their disinterestedness, are the peculiar glory of the church, I should point out the numerous body of Methodist Local Preachers. Were I speaking of individuals, I might be suspected of flattery; but, as I am speaking of a class of men, I trust that my sincerity will not be impugned. Indeed, were I disposed to flatter those to whom I am addressing myself, I believe I should find it a very difficult task; for it would not be easy to collect words that would imply greater praise than is justly their due.

Of whom, then, are you composed, and what are the nature and the ex-

tent of your labours? Some of you, I believe, are in independent circumstances; many of you are shopkeepers, and otherwise engaged as principals in trade; but the greater number of you, I imagine, consist of working mechanics. Let those think this a disparaging statement who please. Their foolish construction must not be imputed as my intention. I make the statement simply because I believe it to be true; and its truth, I think, is greatly to your credit. Nearly all of you, then, are, during the six working days of the week, busily occupied with secular affairs. Reasonable persons would, therefore, readily admit your title to the undisturbed and unlimited enjoyment of the day of rest which God has mercifully appointed. But do you devote that day to rest? On the contrary, it is as much a day of labour to you as any of the six. Instead of remaining in the bosom of your families and attending divine worship as hearers, you are constantly engaged in journeying from village to village, and in dispensing to others the words of everlasting life. And what is your reward? Do you make a considerable addition to your income by means of your Sabbath labours? Oh, no! you have no reward, and you expect none, but the approbation of God and the possession of a good conscience. It is the love of Christ, and the love of souls which is the consequence of it,—it is this that constrains you. So far from deriving any pecuniary profit, you frequently sustain loss and damage. In many instances, you must either subject yourselves to an injurious degree of bodily fatigue, or pay for the means of conveyance out of your own purses. Your compeers in trade and your fellow-artisans return on Monday morning to their ordinary avocations like giants refreshed with new wine; but you are too much exhausted by the extraordinary labours of the preceding day to enter upon yours with adequate spirit and energy. Yet there is no fund to compensate you for whatever loss you may thus sustain; nor to defray the expenses of medical attendance often rendered necessary by illness superinduced by excessive exertions in your ministerial character, or occasioned by exposure to inclement weather in passing to and from your various and frequently distant appointments. Nor is this the whole extent of your sacrifices. Sermons such as I know you do preach, and sermons such as you know you must preach, are not composed except after much study and research, rendered more difficult and burdensome to you because your books are few and your leisure contracted. I suppose that nearly all the vacant hours that you can command, or by early rising create, during the week, are devoted to the composition of your sermons, and to the preparatory reading which is necessary. You have little time for domestic enjoyments, less for social converse, and none, perhaps, for that recreation out of doors which is essential to the preservation of the health of in-door labourers. Your life, in fact, is an unbroken scene of labour: six days of the week you labour for the bread that perisheth; and, on the seventh, you labour to communicate to others the bread of life. History informs us now and then of individuals who made greater sacrifices, if possible, than you; but it no where, I believe, presents to us a class of men, who at all approach you in disinterested, self-denying, and useful activity.

If I were asked, what, under the providence of God, are the means which have most contributed to maintain and to extend the moral conquests that have been achieved in this country under the name of Methodism, I should undoubtingly reply, the labours of the local preachers. But for them, more than half of the existing number of Methodist chapels could not originally have been supplied with preachers; and, but for them, an equal portion of those chapels could not now be so supplied. But not only are the greater part of the chapels kept open by their ministrations; the occasion for the erection of more arises instrumentally from their efforts. They are, and in every period since the very infancy of Methodism they have been, the pioneers, the land-clearers, the breakers-up of the fallow ground. Many a retired village, in which the Sabbath-day was formerly distinguished from the other days of the week by the “innocent recreations” of the inhabitants, prompted, perhaps, by the parson of the parish;



but in which it is now distinguished by the voice of praise and thanksgiving, and by the grave, but serene and cheerful, deportment of the villagers, as, passing by the crumbling church, they approach the neater though the less pretending house of prayer,—many such a village, I say, can testify to the fact, that he who first inspired the vicar with a dread lest his parishioners should turn Methodists was a local preacher of that denomination. The extent to which the Connexion is indebted to these honorary Christian ministers could not perhaps be fully shown, unless, which I sincerely hope they will never feel themselves under the necessity of doing—unless, I say, they should all, or nearly all, simultaneously withdraw their services. A local preachers' strike would as effectually stop the grand machinery of Methodism, as the Oldham strike stopped that of the cotton-mills in that town. If I had influence in the Methodist Connexion, there is no object which I should deem so worthy of attention, as that of improving the circumstances and conciliating the good-will of the local preachers. The travelling preachers, being for the most part dependent upon their continuance in the office of the ministry as Methodist preachers for their subsistence, will never, without a more urgent cause than it is easy to conceive, withdraw themselves from the Connexion; but, as the local preachers are quite independent, they cannot be expected to put up with so great an affront as their less happily circumstanced brethren in the ministry, particularly since that horrid exclusiveness which, more or less, used to be found in every section of the Christian church, is now universally exploded, and no man presumes to say that salvation is not to be secured except within the pale of his favourite denomination. Sound policy, therefore, would dictate a conciliatory behaviour towards men in your elevated position.

But I hate mere policy; and I maintain that a sense of duty ought to lead the rulers of Methodism (to adopt a current phrase, though one, I confess, which grates upon my own ear,) to consult your interests as fellow-labourers with them in the vineyard of Christ. I perceive that they are engaged in maturing a scheme for the better education of those of you who are, or may be, candidates for the itinerant and missionary work. Into the merits of that scheme, so far as it has been developed, it would be beside my present purpose to enter. I have no objection to an erudite ministry, if the erudition be but of the right sort; but I think it would be well for those who are framing the scheme to which I have alluded, to ask themselves frequently what Cambridge and Oxford have done for the ministerial character, and to guard against those evils of which a true answer will warn them. "If Christ," says the admirable Cowper, a poet, who, I am persuaded, has not by a great deal attained the elevated rank which he is destined to fill in those days when critical acumen and fervent piety may be expected to be found combined in their highest degrees in the same man, "if Christ is an abler teacher than the schools,

"Then why resort at every turn  
To Athens or to Rome, for wisdom short  
Of man's occasions, when in him reside  
Grace, knowledge, comfort—an unfathomed store?  
How oft, when Paul has served us with a text,  
Has Epictetus, Plato, Tully preached!"

But this by the way. One remark, however, I have to make concerning the scheme of education for the junior travelling preachers, or those who are and may be candidates for that office; and that is this—I find nothing in Mr. Hannah's pamphlet about the education of the local preachers as such. I know I shall be told, you had no right to expect it; for the pamphlet does not profess to deal with the case of the local preachers. Very well; but let the objector tell me what reason there is for providing extraordinary means of mental improvement for the travelling preachers, which is not of equal force when applied to the case of the local preachers. One of two conclusions is inevitable. Either no such means is necessary for the travelling preachers, or some such means is necessary for the local

preachers. They preach to the same congregations, and consequently require the same degree of knowledge. Unless, therefore, it be admitted that the local preachers are already the superiors of their itinerant brethren in point of theological and other acquirements, it bespeaks an erroneous policy, if not gross partiality, to enact measures for raising the latter in the intellectual scale without providing for the corresponding elevation of the former. But I think I hear it denied that the two classes preach to the same congregations. I think I hear it said that the local brethren confine their ministrations to the village congregations, while those of the itinerant brethren are extended to the more polished audiences in towns and cities. What, then, is the soul of the peasant less precious than that of the citizen? But I admit that the fact is generally as stated, only suggesting that "confine" and "extended" should change places. But the fact thus admitted makes for me rather than against me. In all times, and especially in Methodist times, the ablest preachers have been the simplest, the most accomplished the easiest to be understood. I mention no more instances than that of Mr. Wesley himself. Now, if the effect of real learning is to render a man's instructions simple and intelligible, and if those peculiar branches of learning called theological and biblical, tend to throw light upon the sacred text (and that such is the case I suppose will not be denied), to whom is such learning more necessary than it is to a man whose office it is to give religious instruction to that class of the people whose unpractised understandings require the greatest condescension in their teacher? He who preaches before a congregation of educated persons may make a slip either in language or in doctrine without injury, because his error, whether arising from mere hurry of speech or from fundamental ignorance, is detected by his hearers; but he who has to give to a congregation of rude and unlettered persons their first views of Christian truth, cannot make a mistake of much moment without injurious, it may be fatal, consequences. It would, therefore, appear, that local preachers, as almost wholly occupied in teaching those to whom their discourses are what commentaries and theological treatises are to the educated classes of religious professors, need to be supplied with sound scriptural learning even more urgently (if the case be rightly considered) than their itinerant, or, rather, non-itinerant, brethren.

There is another point of view from which the importance of supplying local preachers with the means of mental improvement, appears strikingly evident. As Christian ministers, they stand in a somewhat similar relation to their travelling brethren, with stationary Dissenting ministers in general. An itinerant preacher—*itinerant*, because he moves from one place to another every two or three years—needs but to supply himself with a stock of sermons sufficient to carry him through the term of his officiation in any one circuit; but a local preacher does not possess this advantage, if it can be called one. His sphere is fixed. It is true that all his sermons are not addressed to the same congregation; his hearers, however, are not so various, but that he must draw upon his inventive faculty and his power of composition much more frequently than he who, having accumulated a certain amount of "stock in trade," is at liberty to allow Clarke and Cruden to repose undisturbed upon his shelf.

I know that in the views which I have here expressed, I am borne out by the highest authorities in Methodism. Some of the ablest ministers of the New Testament in that community, have been known to make it a point of duty to give lectures and other instructions to those of their local brethren who chose to avail themselves of their liberality. This was my own venerated father's custom, as, if I mentioned his name, many of you would testify. But I fear the day is gone by, when the travelling preachers, as a body, entertained any strong desire to promote your mental improvement. I think I see, on the other hand, the symptoms of an earnest desire to draw a strong line of demarcation between you and them, and to make them in point of intelligence really what they have long been

nominally, your superiors. I think I see—but one prophecy at once. Supposing that my construction of the wishes of a certain party is correct, be it yours to defeat their design, and be it mine, with the ability that God giveth, to render you such assistance as I may. You perceive, that, in my future letters, I intend (with much humility and deference, I assure you,) to point out what appears to me the best method by which those of you who are desirous of amassing intellectual and especially theological and biblical wealth, amassing it for the purpose of useful distribution to others, may attain ends so worthy of your ambition. I shall also endeavour to show you, how your influence, in connexion with Methodism, may be most widely extended and most beneficially exerted.

R. R. R.

## THE OUTCAST.

## I.

They cast him out—they cast him out,  
Though called of God to preach  
The glorious Gospel of his Son  
To all within his reach.  
He preached that Gospel faithfully,  
He preached it round about;  
And thousands flocked to hear him preach:  
And yet they cast him out!

## II.

They cast him out—who cast him out?  
Some wicked men, who felt  
The lacerating force of truth,  
When he its arrows dealt?  
Alas! the foe was from within,  
Instead of from without:  
The servants of the Lord themselves  
Cast the Lord's servant out!

## III.

They cast him out—why cast him out?  
Perchance he was unsound:  
Perchance he bade believers sin,  
That grace might more abound;  
Perchance upon Christ's deity  
He threw insidious doubt.  
Oh, no! he was quite orthodox:  
And yet they cast him out!

## IV.

They cast him out—why cast him out?  
It may be, though his creed  
Was scriptural, 'twas neutralised  
By some unrighteous deed:  
Perchance a bad example put  
Good precepts to the rout.  
No; he was blameless in his life:  
And yet they cast him out!

## V.

They cast him out—why cast him out?  
It may be that, though pure  
In conduct and in creed, his gifts  
The test would not endure.  
Derision! from a thousand tongues,  
Reply with stunning shout!  
To talents five he'd added five:  
And yet they cast him out!

## VI.

They cast him out—why cast him out?  
Why staid the blest career  
Of gifts so rare, of hands so clean,  
Of doctrine so sincere?  
Who, if he could, would stop the rain  
That puts an end to drought?  
His words were drunk by thirsty ears;  
And yet they cast him out!

## VII.

They cast him out—ay, cast him out:  
And what was his offence?  
"The kingdom of the Lord," he said,  
"Ariseth not from hence!"  
But, though the grand imperial truth  
Pervades "the Book" throughout,  
His brethren would not have it so,  
And therefore cast him out!

## VII.

They cast him out—they cast him out!  
E'en old disciples heard  
With profit much and much delight  
His comments on the word;  
While hearts as nether millstones hard,  
And unbelievers stout,  
Confessed the Spirit's power in him:  
And yet they cast him out!

## IX.

They cast him out—they cast him out!  
The lips that he had taught  
The song of souls redeemed to sing,  
Their pastor's foes besonght—  
These, and whom, erring, he reclaimed,  
Whom he resolved in doubt,  
And whom, in grief, he comforted:  
And yet they cast him out!

## X.

They cast him out—they cast him out!  
Yet one, above the rest,  
Of wisdom, and integrity,  
And charity, possess,  
Dissuaded. But his pearls were thrown  
Beneath a swinish snout:  
Like wolves tenacious of their prey,  
They sternly cast him out!

## XI.

They cast him out—they cast him out!  
But, not with this content,  
Forbade him, under pain, to call  
On sinners to repent.  
They surely knew not what they did  
(So candour bids us doubt)  
Who silenced an evangelist,  
Who cast their brother out!

## XII.

They cast him out—they cast him out;  
But this is all his care,  
The approbation of his God  
With God-like men to share:  
And him who of a conscience pure  
The witness bears about,  
God, though his fellow-mortals may,  
"In no wise will cast out!"

J. M. H.

## THE ONLY CATHOLIC CHURCH.

Whilst I was a student, I used to pay attention to the derivation and meaning of words: and even since I have been actively employed in the duties of my own profession, if I may call it such, I have not been entirely inattentive to those curious matters; but yet, in all my philological investigations, I have never met with any thing half so puzzling and plaguy as that almost unintelligible word *Catholic*. I will not attempt to recount the Lexicons, and Dictionaries, and Scripture Commentaries, to which I have had recourse; and yet all to little purpose. Dr. Johnson has *καθολικος*, *universal*, *general*. Parkhurst (poor man!) is apparently afraid to have any thing to do with it; and even Scapula, that sturdy lexicographer, who, one should think, would never be afraid of any word, is as quiet as a mouse about it. Ewing, with his wonted volatility, gets over it, as Mr. Wesley used to say a cat gets over a fiddle; viz., without touching it: for he merely says, "*From the same, and ολος, universal, general.*" Schrevelius, however, like a literary hero, takes the lion fairly by the beard; at least, he does so in appearance; and he says, *Καθολικος, ex κατα et ελικος*: and he gives the meaning of it *generalis*.

But, surely, *κατα*, according to, and *ολος*, the whole, can never be the real meaning of the term in question? What, does a Catholic church imply a universal church,—a church enfolding in its kind embraces every righteous person upon earth, and every righteous being in the kingdom of our heavenly Father? Some people seem to think that we are not to understand the term Catholic *inclusively*, but only *exclusively*; because, they say, Catholic churches only include a few, while they exclude all but their own privileged communities from the kingdom of heaven. But opposites, we are told, are often confounded; and the antipodes of our earth, provided only that the globe were composed of mud, and the legs of its inhabitants were long enough, would be antipodes in actual contact with each other.

But, to return to our subject, though an exceedingly unwelcome one. I have diligently read all our Scripture commentators in their voluminous rotation; but it has proved to be a sheer waste of time, and was, most assuredly, a weariness to the flesh. I have therefore been obliged, as my *dernier ressort*, to betake myself to the Church Liturgy. And, indeed, if I may honestly confess my thoughts to you, I strongly suspect that the ancient Greeks knew nothing of the word *καθολικος*, and that the term has been coined for the purposes of modern priestcraft. For what, let me ask, could such old men as Hesiod, and Homer, and Aristotle, know of a Catholic church? A Catholic church! A church composed of all the pious people in existence, whether in this world, or in that which is to come? Homer and Aristotle knew no more of such a church, than they knew of our gas-lights and steam-engines.

Indeed, a universal church is no where to be found in this world; nor can I meet with any thing of such a nature, excepting in the predictions of Scripture, and more especially in its premonitions of the world to come.

Pray, when all the people tell the Almighty at the church, that they believe in "the holy Catholic church," do they mean, that they believe that their church enfolds in her maternal arms all the righteous people, both in earth and in heaven? or are we to arrive at their meaning by the rule of contraries? or do they mean themselves alone? Themselves alone, as I have always understood the matter. Is the universal church a universal thing, or must we give it a restricted meaning? Is it sectarian, or is it universal? Does it, in fine, mean any thing more than the political establishment of the Church of England?

But, then, how can such a church be universal? Can *this* be their meaning—a national church is a national monopoly of religion, and, therefore, it is universal in the empire? Well, then, in that case it will follow, that the universal church is Episcopal and Protestant in England and in Ireland; in Scotland, Presbyterian; and in Canada, Romish. My eloquent friend,

the Rev. J— H—, used to say, that the *Church* of England, is the clergy of the Church of England; but my friend, the Rev. R— S—, will have it, that the Church of England consists of the tithes of England; since, when they say “the Church is in danger,” they do not mean that the character of the Church is in danger, nor that the doctrines of the Church are in danger: no; but, the moment that any thing is said about the abolition of the tithes, they roar out lustily, that “the Church is in danger!”

A Catholic church! Now, if we could but have a Catholic church, it would be a very happy thing; for it would put an end to all our jealousies and animosities, and would utterly extinguish sectarian pride. We should then have no national favourites and no national reprobates, no privileged and no unprivileged churches.

But, then, can such a happy consummation be attained? What has been the real cause of our divisions, our jealousies, our animosities, and our persecutions? The cause, we think, is, national monopolies of religion, and human creeds, and, by consequence, human subscriptions. Our learned doctors, those haughty and intolerant lords over God’s heritage, have invaded the divine prerogative, and made void the paramount authority of the Bible by their official and mandatory creeds, and by making subscription to them a *sine qua non* of church membership. Only abolish all human creeds, and all subscription to human dogmas; and then we shall have a universal church. I was greatly confirmed in this conviction, by what the Lord Chancellor said in reply to the Bishop of Exeter in the Upper House. “If this were the veritable and orthodox doctrine of subscription, then he would say, that he did not like subscription before, and that he now disliked it ten thousand times more than he ever did. He had always thought it a cloak for hypocrisy. He had always thought it a trap for tender consciences. He had always thought it a desecration of the holiest objects. But it now reared itself before his eyes as a degree of desecration, as a refinement of subtlety, as a device of Jesuitism, as a cloak for hypocrisy, of the vilest and coarsest nature.”

Why, I would ask, should that be made a condition of church membership in any Christian community on earth, which will not be made a condition of membership in the happy society of heaven above? And why should any mortal man be more righteous than his Maker and his Redeemer? He that is fit for the church above, cannot be unfit for the church beneath. A condition that will never be required by God himself, ought never to be required by any of his pretended vicegerents upon earth. There are cases wherein we are required to subscribe to human dogmas; but will any of those oppressors of the human conscience who require this, venture to give it as his opinion, that any such requirement will be made at the gate of heaven? In all the representations which the Holy Scriptures give us of the day of judgment, the final happiness of mankind is suspended upon none but practical conditions. This is more especially the case in the twenty-fifth chapter of Matthew. I will bow with deference to the advocates of human dogmas, when they, or any of them, *produce a single example in the Bible, wherein the final condition of mankind has been suspended on the belief of any human and official interpretation of the Holy Scriptures.* For, as at present advised, I confidently believe that human subscription is a baseless fabric; and that by an appeal to the Scriptures, it falls at once to the ground.

Human subscriptions, indeed, are like water-baptism. To him that is not an heir of the kingdom of heaven without it, it will never be the means of acquiring a title. Distinct from the inward and spiritual grace of which it is the outward and visible sign, the only end which it can possibly answer is, that of gratifying a superstitious feeling, or of transferring our confidence from the real to an imaginary foundation.

But a universal church is really the thing at which I aim. This, I know, has been the object of all ecclesiastical ambition; an object, however, which



such ambition has utterly failed to attain. I flatter myself, nevertheless, that I have pointed out the sure road to success in this enterprise, by showing that human subscriptions and a universal church can never co-exist. The bungling attempts of Popes and councils, with all the paraphernalia of secular religion, remind me of the following couplet :—

Satan thwarts and men object,  
Yet what they would thwart, effect.

They, however, have thwarted what they would effect, instead of effecting what they would thwart; for, in order to create a universal church, they exacted subscriptions, which made impossible that which before was within the range of possibility.

It may, perhaps, be thought by some, that a man of my profession (for that is the phrase, though a man be a chimney-sweeper,) ought by no means to meddle with such things as these. But they have been left to the parsons too long. It is time for simple laymen to take them up, and see what they can make of them. If we cannot improve them, we cannot make them worse.

AGRICOLA.

### THE AMERICAN IN ENGLAND.

Dr. Cox, of America, who, in the month of May, 1833, electrified so many British audiences by the peculiar splendour of his eloquence, had no sooner returned from this country to his native land, than he began to record for publication the results of his observation. A considerable number of his long letters have already appeared in one of the New York periodicals. The topics which he introduces are what is vulgarly termed "spun out," but, in most cases, with an amusing, and, in some, with an instructive, prolixity. The voyage hither, alone, would form more than half of a fashionably printed octavo. Nothing is too minute for the traveller's remark. Objects and circumstances which many men would deem utterly beneath their notice, become in his hands the texts of long philosophical disquisitions. If he does not find "sermons in stones," he makes sermons out of them, or out of things equally unpromising to less skilful extractors. But the Doctor's vein is so peculiar, that he is not tedious, even when he becomes the grave expositor of the reasons why the old maids of England derive a real increase of consideration and respect, from assuming the brevet title of *Mistress*. A few extracts from the letters of so remarkable a man, on such a subject as his residence in England, cannot be otherwise than deeply interesting to the readers of this Magazine.

The origin of Dr. Cox's visit to this country is thus explained :—

"The relics of the cholera, which, when I was singularly spared from death, amid its depredations in our city the preceding summer, still oppressed me, and showed their presence in a pervading and seemingly incurable nervous debility, were the immediate occasion of the voyage. This my physician advised; and the kindness, prompt and generous, as delicate and happy, of an affectionate congregation, put me in possession of the necessary means, while their full and free consent was volunteered for my absence: and all this with no movement on my part."

The mention of this, leads the Doctor into a just commendation of "the voluntary principle," as opposed to the system of our Church Establishment.

"Often when abroad, where establishments and hierarchy are organised, where prelacy wantons in the wealth and flourishes in the pomps of 'this present evil world,' where benefices, and livings, and sinecures, and pluralities abound, and shape the ideas of their incumbents while they infect also their principles; have I recurred to the incomparable bond of affection, the mutual interests of a social and a spiritual character, which is the glory of the American pastor, and rejoiced in the difference. I have in the light of such contrasts frequently exclaimed, 'Give me the hearts of my people; I seek not theirs, but them. A congregation, without their affections, is a miserable inheritance, a poor and pitiable portion. Christ would disdain such a heritage, and so would I.' But all this is romance, a conception of impracticable folly, to a clergyman, and too often to a Dissenting minister even, in the close

vicinage and chilling atmosphere of a politico-ecclesiastical establishment. *They seem to have no idea of it, and to regard its attestation with a temper to impeach, or at least suspect, the credibility of the witness.* Endowments and securities in the stocks, are the considerations on which their faith and hope, as opposed to all fanatical expectations, are disciplined to venture; and in many instances precious little love comparatively exists between the shepherd and the flock. And what is a parochial organisation without love? One of the most sepulchral and gloomy and absurd relations in the world, as well as one of pre-eminent sacrilege and abuse, with sin somewhere, and responsibility 'following hard after' it. Of this, more hereafter."

The Doctor is faithful to his promise; and we find him presently placing before his countrymen the following dark and horrible, but yet too faithful, picture, of the state of the English clergy, as they are called:—

"It is thought by some calm and shrewd observers of the statistics of the British hierarchy, that there are, of about 18,000 members of all orders of that waning hierarchy, only about 1,600 that can be considered spiritual men, or seriously, and truly, and heartily religious at all! The others differ through all degrees and degradations downwards, from respectable moralists and Arminianising circumlocutors in religion; whose evangelical navigation—*jure-divino* captains, as they claim to be exclusively—is perpetually beating against head winds, round Point-no-point, to the amusement or the repose, but not at all to the advance, of the confiding and lethargic passengers that sail with them; from such as these, I say, down to the worst heretics, the most godless scoffers at all genuine religion, the Sabbath-breaking, the wine-drinking, dinner-loving, fox-hunting, partridge-shooting, horse-racing, and even cock-fighting, *jure-divinos*; who starve their own curates, serve the church by proxy, speculate in simony and pluralities, and sin in a way the most detestable and shocking to the common sense of Christians and mankind."

That sentence of our second extract which we have printed in italics, seems to contain an allusion to a conversation which Dr. Cox held with the Rev. the Principal of King's College, London, at the table of Lord Bexley. By introducing in this place the Doctor's account of it, we shall violate the order of events; but, as we are but extracting from his letters, and not reprinting them entire, classification of subjects is more desirable than chronological arrangement.

"The Rev. Mr. \* \* \* \* wished to know the character of our clergy, and how it compared in general with that of England. How they stood in intellect, in scholarship, in manners, in social influence; and especially, *how they could be supported without endowments and benefices, or properly managed and defended without a civil establishment?* These were questions that seemed of chief importance in his view, and the answers to which were marvellous;

Were tramontaine, and stumbled all belief.

I took some pleasure, I confess, in throwing around him as many clouds of mystification as facts would furnish and truth substantiate. He seemed to wonder, as many of them do, how religion can endure, when not supported by the pillars and founded on the pedestals of the state. One is led often to definition here, as the best clew to solution. *Perhaps they mean by religion, something different from what we mean by religion.* Perhaps their matter of perception, apart from the imperfections of its verbal types, *i. e.* the thing that they mean, is such that it can be supported and under-propped, and so can exist and last only in that way. Hence they view us as visionary in our ideas about the nature of religion; as if we were actually so fanatical as to think that religion and godliness were much one and the same in substance; as if we thought that religion ought to respect the other world rather than this, and calculate for eternity more than for time; and, finally, as if we thought that religion could live in the hearts and lives of its conscious temples, without a huge organisation of magistracy and state canons and a monarch Head of the Church, if simply permitted to enjoy the pure ministry and ordinances of the Gospel!"

When the Rev. Principal had been duly astonished at the incredible statements of our traveller as to the possibility of diffusing religion, ay, and even supporting what is called a "clergy," without the interposing aid of the state, Dr. Cox proceeded to a comparison of his reverend countrymen with the same class of persons on this side of the Atlantic. It will be seen that he confidently gives the palm to the former.

"I gave it as my opinion then, though with some hesitation, *which time gradually reduced to nothing*, that our clergy, collectively considered, were, as theologians and preachers merely, being estimated by the standard of the Gospel and the commission under which they act, and the ends which they are ordained merely to subserve in every thing; that, as such, they are, on the whole, superior quite to the clergy of England—*by which I do not mean the Establishment alone*; nor do I mean to deny or class exceptions here or there. True, ours have not the general reading, the address, and the tact, and the manners, and the knowledge of the world, which the preachers of England, as a body, comparatively possess. But are these the essentials, the furnishing and appropriate constituent qualities, of the ministry of the Gospel, the

ministry of our Lord Jesus Christ? *What if our ministers are more masterly and at home, between the four corners of the Bible any where, and more familiar with its expounded pages, and its enunciated meaning? What if they are, as a class, actually wiser in the things of God; holier; deeper and purer in doctrine; more useful and more successful in 'turning many to righteousness'; and so evincing 'the ministration of the Spirit' in all their agency, more owned and honoured by the Giver of the increase? Are they, then, less as ministers, than those who are distinguished for none of these things, but only for the possession of others? How much of a courtier, or a man of fashion, or a worldly gentleman, or a dexterous and clever politician; how much of placeman or parasite must one have in his composition, in order to be an 'able minister of the New Testament?' in order to be 'approved unto God, a workman that needeth not to be ashamed, rightly dividing the word of truth?' It would be but carrying out the ideas of some persons there, by a postulate of protraction that seems to be not remarkably extravagant, to aver that a clergyman of cleverness and of competency ought to be educated as a London gentleman, a man of the ton, a complete disciple of Chesterfield: all the better if he is a good whip, appears well in the chase, wins on the turf, bets wisely always, *knows a thing or two*, belongs to 'the fancy,' and has graduated at Almack's. We consider what a minister of Jesus Christ is, as HE has made and manifested it; and this is alone the criterion by which we mainly care to estimate all those who claim the office. On this principle especially, I believe that the Episcopal clergy of this country, collectively considered, are far superior to their correspondents or contemporaries of the same denomination in England."*

The Doctor says that he does not apply his sarcastic remarks to "the Establishment alone;" but where, we desire to know, beyond the pale of that Establishment, are we to find ministers who are "men of the ton," "disciples of Chesterfield," "good whips," and "graduates of Almack's?" And, as to the established clergy themselves, it is but fair to suggest a doubt whether the Doctor had seen sufficient of them, or was long enough in the country, to enable him to express so decided an opinion as he has expressed concerning them, though it does appear that he was long enough in the capital to pick up a portion of the slang of blacklegs and pick-pockets.

When the Doctor had expressed the very strong opinion which we have just recorded, he embraced the opportunity, which the turn of the conversation afforded him, of inveighing in terms of just severity against the absurd regulation by which the episcopally-ordained ministers of America, those of them, we mean, who are as truly in the line of the Apostolical Succession—a line as completely imaginary and unsubstantial as the geometrical abstraction so called—as the English hierarchy, are precluded from preaching in the churches of England, whensoever any of them may visit our shores. To some expressions of respect for Bishops Chase and Hobart, which Lord Bexley uttered, Dr. Cox replied,

"How unhappy it is, my lord, that when they visit this country, you remain unavailed of their ministrations, and so incompetent almost to compare their merits and qualifications with those of your own clergy!"

The company, though comprising several Churchmen, were quite surprised to hear that any such restriction existed. They were not aware that the same Act of Parliament that legitimated the Episcopal consecration of Bishops White and Provoost in the first instance (Feb. 4, 1787), being soon after the war of independence, contained a prohibition, nevertheless, against any American ecclesiastic of that denomination officiating in any pulpit of the English Church Establishment, and that this prohibition, the fruit perhaps of antipathies and vindictive reminiscences then so recent, remained in full force. Dr. Cox, not being an episcopalian, was, therefore, in a situation to expose the absurdity of this restriction with a very good grace, and he did so with much effect.

"To me, indeed," said the Doctor, "it has no personal or official applicability. I have already refused enough pulpits to satisfy me of that, although I have not been one Lord's-day in the country. But when an Episcopal minister visits you, he is precluded; and it operates as a virtual denial of his ministry and his ordination. It operates also, so far as it is known and felt, as a hostile or a severe regulation. I have some inferential reason for thinking that it has been often so felt by those whom it most affected. It is a kind of gratuitous prescription. As the friend of both parties, I resolved to mention it, if I got opportunity, in some of the high places of England; persuaded, my lord, that such an act is virtually obsolete now,



at least as it respects the feelings that gave rise to it. It therefore misrepresents the real progress of the age; and the present feelings of both nations, especially of England, whom it more implicates."

All agreed in the propriety of the Doctor's condemnation of this absurd and contradictory enactment. Even the High-church Principal of King's College avowed himself prepared to agree to its repeal, and one of the company remarked,

"That its rescinding, by an express Act of Parliament, would be happily construed every where, and would be a fine opportunity to demonstrate the mutual good feelings of two of the most Christian, and two of the most maritime, and two of the most nearly related, nations in the world."

Had not a sense of politeness imposed a restraint upon him while at the hospitable board of a noble Churchman, the honest American would no doubt have condemned the exclusiveness of Episcopalians in general, much more severely than the restriction which formed the subject of his remarks, however absurd, as a bar of separation between parties of precisely similar principles and pretensions. His real opinions concerning that exclusiveness transpire in the account which he gives of a meeting of that poor desolate child of the Church, the Prayer-book and Homily Society—a meeting, at which, though he attended it out of complaisance to Lord Bexley, the President, he sturdily refused to open his Non-conformist lips. While in the committee-room, he was introduced to Admiral the Lord Saumarez, who gratified him exceedingly by the following hearty and sailor-like address:—

"You, Dr. Cox, then, are an American. Truly I love and admire your nation. I welcome you to this country. I love the Americans, and you may tell them so, when you go home. Sincerely do I hope and pray, there may be no more war between England and America for ever. Why should we two Christian nations so nearly related, and so much alike in every thing, why should we ever go to war? I have no wish, I assure you, to fight against America again! But fight I did once, and against your countrymen, and that stoutly. I have been in New York; and was in the action at the taking of Sullivan's Island. But, henceforth, I am for perpetual peace and friendship between the two countries."

The following are the good and sufficient reasons which the Doctor assigns for refusing to speak on this occasion:—

"While I really felt kind and considerably compassionate, in view of 'the present distress,' and pitied the seemingly meagre and forlorn affair, I did not enough approve of the cause itself, absolutely considered, to warrant me in a speech that could for a moment even imply the contrary. This shut me up to the moral necessity of declining. It was morally out of my power to recommend this, or either of the others, of the three strong foundations on which vaunting episcopacy rests its massive edifice—episcopal succession, three orders of the clergy, and liturgical worship! I disbelieve, by moral necessity, the whole trio; and their arguments in favour of them, if I needed such assistance, would only aid my Protestant conviction against their claims—especially when impudently arrogating, with high-church effrontery, a *jure-divino* and exclusive authority for them, that identifies their church with the kingdom of heaven, and claims for it the entire monopoly of ecclesiastical power in the world."

Considering the objects of the Society, Dr. Cox was with reason surprised at the "meagre and forlorn" aspect of the meeting. "Why," he naturally inquires,

"Why do not its lofty allies appear now and then, and plead its cause by their presence? Can it be possible that they care precious little about it, after all? Do they think that the loan of their titles, which are sufficiently specious and magnificent it must be confessed, as patrons and protectors, will suffice? But how many of this mighty and zealous company were to be seen there? How many Prelates?—not one! How many laymen in all the spaces? I counted about—130! It was a meeting so slim and spiritless, that I began to inquire, Where is the fruit of the reputed efficacy, and the unction, and the sanction of liturgical devotion? I answer, with the principled independence of a Christian minister, that, pious and excellent as some and even many are, who prefer this way, my own conviction is entirely against it as a mode of worship. I believe that, good as its words, fine as its style, and sacred as its sense, may eminently be, it is an invention and an innovation of men; unnatural; utterly unsanctioned in the Scriptures; repetitious and mechanical, and, on that account, comparatively insipid or greatly inferior; calculated to make formalists rather than Christians; acceptable less to the manly and the spiritual, the experienced and the wise in religion, than to those 'having a form of godliness, but denying the power thereof;' and that of whatever use a stereotyped devotion may be, such forms, as helps, are, to the instructed and vigorous Christian, what crutches are respectively to the invalid or cripple, when compared with those who

can better walk or run in the paths of service without them. Such prayers suit the times of ignorance, rather than those of education; since in those times and for them they were made. Their speakers proved most conclusively the things we grant; and which do not touch the argument; but I cannot but think there were monuments all around them, of the spiritless character of an enginery of set forms, for which its flourishing friends care so very little; that there is no getting one in five or ten thousand of them to attend a meeting once a year. His Royal Highness the Duke of Cumberland, 'illustrious by courtesy,' when he lately left England for the continent, is said to have consoled his friends with the assurance, 'Cheer up; I shall return again; and to the last I go for the Church; I will protect the Church and the throne of old England.' Now, may we in America be protected from all such protectors! He, and such as he, are the stoutest champions of the Establishment; maintaining that *all authority is in 'the bride,' rather than 'the bridegroom,'* and that it is handed down to us indispensably by a prelatical chain or continuous episcopal medium of conveyance, like electricity or galvanism from charged conductors; and unmindful that, if such doctrine is true—though it is eminently unprotestant, utterly absurd, demonstrably unscriptural, and absolutely false, it ruins the Church of England."

But the attention of our American friend is not confined to ecclesiastical affairs; and his versatile pen is prepared for the discussion of whatever subject is suggested through his senses. For instance, we have a very good reason assigned for "the rule of the road" in this country, the reverse, it seems, of the American regulation on the same subject:—

"I was struck with one peculiarity, which, changing the standard, demonstrates rather our own. In America, KEEP TO THE RIGHT, AS THE LAW DIRECTS, is, I believe, the universal usage of driving. In Great Britain and Ireland, and generally throughout Europe, it is just the reverse. They have a poetical adage, which I do not recollect as well as I remember; but which paradoxically directs a driver in substance as follows:—'If you wish to go right, drive to the left; if you drive to the right, you are wrong.' A philosophic friend of mine, an American, assured me that he preferred their method to our own, as more reasonable, natural, and safe. His arguing was, that some good reason must be admitted to produce a uniformity in another respect; that of seating the driver always on the right side of the coach or other carriage: and, this being admitted, it results, he thinks, that on every account the approaching vehicle should pass on the side next him; since he can thus see the relative positions of the wheels, and economise the space between them, with much greater advantage."

On one occasion he was called upon to give his opinion on a much more delicate, if not difficult, question; namely, on the comparative personal charms of American and English females. In the spirit, though not in the words, of Horace, "*Matre pulchrâ filia pulchrior,*" he delivered a verdict "decisively in favour of his fair countrywomen," whom he describes as excelling "in general delicacy of proportions and real beauty of features and of forms;" but, lest they should be exalted above measure, he warns them that, as "favour is deceitful," so "beauty is vain." As for our own countrywomen, they may console themselves with the reflection, that, though "charms strike the eye," yet "merit wins the soul:" for, in every thing but beauty, in all social and moral refinements, Dr. Cox evidently considers them superior to their transatlantic sisters.

"A real English lady," he observes, "is the same at all seasons. Dignity is a part of her identity, and goes with her every where. She makes others at ease with the lovely condescension of her manners; entertains them with the sprightliness and the purity of her wit; and disgusts them with no unfeminine behaviour, with no affectation of any sort, with no arts or airs of the fashionable and the vain."

What is here meant by "unfeminine behaviour," will be in part explained by the following extract:—

"I have learned, I hope, something, and even many things, in the British islands generally, which I am happy to remember with gratitude, and to incorporate in my living practice. There is a little matter in which I always thought with them. It is this; their practical observance of the rule that—a chair has four legs to it. When a companion in a parlour or an ordinary sitting-room, leans on two legs of his chair laterally to larboard or starboard, or reclines backward or pitches forward, he needs a better excuse than can be found when not in the cabin of a packet-ship at sea, in order to be brooked in good company. It is a posture too listless and too reckless not to disgrace a gentleman or bespeak a clown;—but, if done by one of the sex, we cannot say *lady*, \* \* \* \*"

As the asterisks are of the Doctor's own putting, it is impossible to say what was following. It may be inferred, however, that even the American ladies do not always allow their chairs to go "upon all fours." Nevertheless, it appears that the defects of American manners may be exaggerated, or *Tru-*

loped ; for we are given to understand that Mr. Calvin Colton, the talented New-Englander, lies abroad, in this country, for the purpose of preventing English travellers in America from *lying* at home, on their return.

"It is no secret that he is the correspondent of one of our weekly newspapers, and tells us in that way what he sees, and thinks, and learns about modishness and life in London, and wherever else he occasionally journeys. We may consider him agreeably as our moral and social consul, and *chargé d' affaires*, near the person of his Majesty, King William; with instructions, to let no lie be told of us, and no merry calumny be put in circulation, by man or woman, no matter who, with impunity or without contradiction and redress."

It is but fair that Mrs. Trollope and her Quarterly friends should have this warning, that—

"A chiel's amang 'em takin notes,  
An' faith he'll prent it."

Nor was Dr. Cox less pleased with the manners of the English gentlemen than with those of the ladies. Of the former he observes,—

"They introduce with no formality or mechanical observance. Their manners are all ease, elegant simplicity, and benignant courtesy; devoid of all stiffness and artificial efforts of graceful behaviour. They answered very much my *beau idéal* of what manners ought to be: and well do the gentry and nobility of England deserve their high reputation for fine and accomplished demeanour."

At one of the parties to which he was invited, he met with the pious Lord Mountsford, with whom he was particularly pleased; and who, perceiving the newness of his situation, took an opportunity, when by themselves, of giving him the "cue of his conduct:—"

"Do just as you please; walk about and mingle with the gentlemen in any small party; be perfectly at ease; stay as long as convenient to yourself; and when you wish to withdraw, just make off quietly *sans ceremonie*. That is our way of doing, and it is the best way."

But there are exceptions to the rule. The eldest son of a duke rejoices in being one of the Brighton coachmen; and perhaps he may be the *distinguished* individual referred to in the following amusing extract:—

"I have heard of one gentleman, even in England, who became suddenly enamoured with the tact and elegance of a certain coachman in spitting, who used an aperture between his teeth, as a pretty portable little *jet d' eau*, for the amusement of his passengers; and was vastly entertaining to many, who thought they never saw any feat of the kind as well and cleverly performed: he was therefore resolved to imitate the achievement, and actually got a dentist to perform a serious operation on his teeth, to supply them with a similar aperture, and to aid his practising, to a proficiency in which he is said to have afterwards excelled."

But, as the Doctor was too candid to conceal, this high-minded gentleman was a *black swan*; alias,—

"A gambler, a profligate, a cock-fighter, a wealthy voluptuary, and an abhorrence as well as a wonder to the community."

There was one usage of English society which our traveller did not approve of; namely, the practice of pledging and drinking healths. His extreme aversion to it may have been owing to the fact, that during the first half of his life he was a member of the Society of Friends; some of whose peculiarities, not to call them prejudices, it was not unnatural for him to retain, even after he separated himself from their community.

"But for appearing vainly singular," he remarks, "I should have commenced in England, respectfully to decline the practice in every instance. I observed it only in formal compliance with a powerful challenge; never gave such a challenge myself; and would be glad to be for ever excused henceforth from all participation in a ceremony which I account so silly, so heathenish, so inapposite to our times, so inelegant, and so incongruous for Christians. I wish for ever to dispense with the practice, which I believe had a sacrament-profaning import once, and is now very unfit for those who take 'the cup of blessing which we bless'."

Lord Eldon said that there could be no harm in the slave trade, or the Bishops would not have defended it. Dr. Cox is too sturdy an Independent to be influenced by such an example; though it so happens, that, on the only occasion that he has put upon record of his compliance with the custom which he reprobates, he had the countenance of several right reverend Prelates. To stop the mouths of gainsayers, however, he bears testimony, that, although the practice is, in his esteem, one of those things which are

"more honoured in the breach than the observance," yet it "could not be more unexceptionably honoured in every respect than it was" at the table where he sat. There were no "undue potations;" the glasses were "mutually sipped;" and, as for himself, he declares that, "though the point of courtesy required him to raise the decanter and fill in a drop or so on each occasion, he did not empty a single glass, or drink the half of one." Nevertheless, he thinks "it is time the cause of temperance had taken up this matter, and (as he phrases it) issued it." Nor was wine the only sensual indulgence from which the good Doctor abstained during his stay in London. For what reason it is not easy to divine, but he seems to have thought it quite necessary that he should enter the following record:—

"During the whole seven months of my expatriation and absence, though I had frequent opportunities and urgent invitations, and these the most attractive and powerful, I never attended the theatre, or the opera; never engaged, even for amusement, in any kind of gambling, or went to see a horse-race—Epsom, or Ascot, or any other; never travelled on the Lord's day, sailing on the ocean being out of the argument: and never chewed a particle of tobacco, or smoked a cigar or pipe, in any one instance, during the whole of my peregrinations."

The writer is far from agreeing that the effluvium of tobacco is "as sweet as the breath of blown roses;" but yet he cannot help thinking, that the Doctor's catalogue of resisted temptations is constructed somewhat on the principle of an anti-climax; nor can he conceive why the worthy man should have thought it necessary to anticipate accusations more seriously implicating his consistency as a Christian and a Christian minister, than the smoking of a pipe or a cigar.

When our traveller attended at Exeter Hall, on occasion of the meeting of the Bible Society, he was naturally anxious to be made acquainted with the names and the stations of the persons of distinction who came upon the platform. That part of his letters in which this species of curiosity is described, is too precious a specimen of the republican and of the individual to be curtailed; it must be given entire:—

"I would thank you, Dr. M.," said he, addressing an excellent Independent, who had undertaken to exhibit the lions of the day, 'to show me as they enter, the persons of distinction in church or state, army or navy, mechanics, or commerce, or letters, and identify them to my eye, with any remarks that you choose to append. If any of the nobility appear especially, I wish to recognise them; for I never saw, much as I have heard and read of them, such a thing as a nobleman or a lord, to say nothing of a King, excepting Joseph and Jerome Bonaparte, in my whole life. I wish, therefore, to fix and feast my republican optics, very definitely, on the first specimen of superhumanity of the sort that makes his appearance; and if a prelate as well as a peer, if a lord in lawn, or with his neat semi-dress little apron, instead of a lord secular of any other degree or description, so much the better; only please to interpret him to my observation.' Dr. M. regarded me with surprise, and, smiling, rejoined, 'Are you really serious? Did you never see a lord, though?' I assured him of the fact, and he immediately yielded to a feeling of blended risibility and wonder, as if he could scarcely believe that what was so common as a nobleman, often not so noble as a commoner, with them, should be such a rarity and such a desideratum with 'one of the natives' even of republican America. He supposed somehow that we had often seen such things, and the fact that I had not seen them, and was then all agape to mark the first personal spectacle of nobility that should present itself, and take the dimensions of his notoriety and his *intellection*, so far as these should become palpable or discernible, was so strange and ludicrous that he could not lose or cease to enjoy it. A curiosity and a novelty of predicament, it seemed, and was, to him; but still he doubted not its truth, while he pondered its implications!"

And here it is but just to observe that Dr. Cox is too severe upon that useful class of caterers to the public entertainment, the reporters.

"Every speaker on these occasions has reason to do what he *uniformly* does, find fault with more or less measure against the reporters. The speaker has all the benefit and much of the inspiration which their presence and practice can emit. We have no wish to censure them too severely, or to criticise what they report, what they invent, what they supply, what they alter, what they caricature, what they omit, what they mistake, what they have not learning enough to master, what they are unable to understand or interested to pervert, or what they modify, and so profess to improve marvellously. It is a fact, however, that, when the speech is read that same evening or the next morning, it is found in five or six or more papers, and in no two alike! and sometimes with such dubious marks of identity or coincidences of resemblance, that one must look at the caption\* rather than the contents, to know who is

\* The Doctor means the heading of the speech.

responsible for it—even if he heard and knew the original. One piece of sublime stupidity I will mention. Adverting to the name of the packet in which I sailed so fleetly to the ‘island of my ancestors,’ this sentence occurs:—‘I embarked, however, on board the ship Samson; and the God of the Nazarite of Dan, controlling the winds, has brought me to your shores thus soon.’ One Solomon of them wrote, ‘and the God of Nazar and Dan!’ I almost wonder he had not written it Nebuzaradan; but this was, perhaps, too scriptural for his recollections. In the galleries of Parliament they are more in place. There they can give importance to—nothing; impart grammar and rhetoric and the wisdom of a statesman, to a frivolous and feeble speaker; and attach beauty and virtue often to a most wretched and starveling production.”

This extract, it must be acknowledged, does not evince that spirit of candour which distinguishes the generality of the Doctor’s remarks upon England and Englishmen. The writer of this article knows something of the reporters; and he is bold to affirm, that among them are men of first-rate education and talent. No doubt the speeches, as reported, differ materially from those which are delivered. And why? Each reporter has his instructions. “Such a man,” says his employer, “will say nothing to the point; cut him down to twenty lines. Weed out the verbiage of Mr. Prosy, and take care to give what old Confusion *intends* to say. Drop the flourishes and clap-trap throughout.” In obedience to these and similar instructions, the reporter takes down what he will call the cream of the speeches; and, in order that he may preserve the connexion in those of them which are not desultory, he gives the whole of the speaker’s sentiments in an abbreviated form. It consequently happens that the report differs widely from the original speech; but the difference, in nine cases out of ten, is in favour of the former. That the speakers at public meetings uniformly complain of the reporters, is an assertion for which proof will be in vain demanded. So far from this being the case, it is not uncommon for speakers to solicit their aid, always liberally given and often greatly needed. How, again, would the thousands who, though not present on these occasions, take as deep an interest in them as those who are, become acquainted with the proceedings, but for the useful and clever men whom this American divine, with a superciliousness that sits ill upon a republican, not to say a Christian, so unjustly censures; men, too, many of whom are not inferior either in talent or in attainments to their accomplished censor? There is something truly ludicrous in the insinuation, that, though the reporters invariably mangle the speeches of Christian ministers, they uniformly embellish and improve those of peers and members of Parliament. One would think it would require as much skill and knowledge to report accurately, to say nothing of “imparting grammar and rhetoric,” the speeches of such men as Brougham, Peel, and Stanley, as those of an equal number of first-rate divines, unless they happened to be of the Pangloss species; and yet the very accomplished Conservative leader has not scrupled to acknowledge himself indebted to the reporters for their judicious curtailment of his observations; and, with all deference to Dr. Cox, we think that the speeches of his brethren in the ministry are often much improved by passing through the same process. As for the instance which he parades with an air so much like malice, it reminds us of the conclusion of the lawyer, that the sailor was a pretty fellow for a witness not to know the difference between plaintiff and defendant. The mistake, be it observed, did not originate in want of understanding; it proved that the reporter was not so well acquainted with the Bible as he ought to have been; but the probability is, that he was not one of those usually employed in reporting religious meetings, and yet perhaps one of the principal reporters on the *Times* establishment. Perhaps, this is not the fittest place for entering on the defence of the reporters; and, perhaps, the sweeping charge of “sublime stupidity,” when sustained by no better evidence than an instance of ignorance of the national relationship of a Scripture character, did not deserve any serious notice. But we are persuaded that the readers of this magazine have reaped too much amusement and instruction from the labours of “the gentlemen of the press,” to grudge the space which their defence has occupied.

We close for the present our notice of Dr. Cox’s letters, by transcribing



his account of his interview with the late President of the British and Foreign Bible Society. It presents an admirable picture of humble piety in connexion with exalted rank, and is doubly interesting and affecting, as having occurred shortly before the death of the venerable Christian:—

“As I approached him, he rose, and received me with a manner of kindness and patriarchal interest that I can never forget; and with a dignity that seemed the mere expression of his real character. I was much pleased with his lordship, and increasingly, during the whole interview. If the manners and the language of a Christian gentleman; if simplicity and easy elegance of behaviour; if the plain and honest phrases of an ancient patriarch, joined with the childlike feelings of a true disciple; if intelligence, liberal curiosity about America and our religious matters, and the total absence of affectation, and cant, and arrogance: if these things authorise an American Christian and a Christian minister to praise his lordship, to love and honour him in public, and to ‘glorify God in him;’ then let no one censure me for telling what I thought and what I felt, when, complying with his own injunction, I took my seat beside him, and listened to his words with an interest peculiar and delightful. We conversed of the Bible and its glorious cause, as the cause of Protestants, and of Christians, both of man and of God; of America and her churches; her great men in church and state, but especially the former: the necessity of better feelings between the two countries than had previously existed; the peculiar ties that ought mutually to bind us, speaking the same language, cultivating the same sciences, owing mainly a common origin and ancestry, having very similar and often identical civil laws, engaged in the same efforts to do good to all men, and pre-eminently as professing one religion and that the only true! These were the topics that occupied us, and elicited on his part these elevated and excellent sentiments in regard to them, which I love to remember, which would equally grace the death-bed of a Christian and his living example, and which will never cease to endear the memory of so good a man to my brotherly and my best associations. He did indeed ‘welcome me to the country;’ admired the goodness of God in my signally short and prosperous passage: and said it would be very pleasing to himself if more intercourse of the sort could be enjoyed between the two countries; and he hoped the Bible Society, among other effected good, might assist also that of frequent friendly interchanges, and in some degree promote lasting Christian amity and co-operation in doing good. His lordship is at present old and feeble, though the exact measure of his years I have not learned. I believe he is beyond the goal of fourscore. He will never probably preside again at the meetings of the society; while this was quite the smallest part of the service he was formerly wont to perform in that glorious cause. His place was no honorary sinecure. Besides the post of honour and of rule, he was more seen and felt in effective usefulness, as a working man and a giving peer. Much of the composition of letters and other writing of an important nature, his lordship was habituated to perform industriously with his own hand; as well as opportunely and wisely in respect to the mental labour and thought that were put in requisition. Such are his present infirmities, he told me, that he is incessantly confined to his bed: and said he, ‘I am up now, only through the influence of stimulating drops, of which I have taken a score or two; and even then feared that I should have to be denied the pleasure of seeing my friends this evening. As it is, I must soon retire; but I was anxious to see you, as I always am to enjoy the society of Christian friends from America. But it is very little that I can now contribute to their entertainment. I sometimes wonder why the Lord continues me in life; since all my power of doing any thing in his service seems taken away. But he knows best, and his holy will be done. I desire to wait and see his salvation.’ If he was surrounded with splendour, and the pompous associations and accompaniments of opulence and peerage; if his house was a palace, and his state elevated and baronial, as became a British nobleman; these seemed mere circumstances that in no way affected his mind or corrupted his manners. Christianity had built her temple in his heart; and ‘holiness to the Lord,’ was the motto of all the worship celebrated there. He seemed to breathe the atmosphere of heaven. The Bible and the Cross were his armorial bearings; ‘the morning star,’ his crest; his coronet, humility.”

## RECOLLECTIONS OF A MISSIONARY IN INDIA.

I was a resident in India during four years. My great object being to make myself thoroughly acquainted with the character, customs, and religion of the Hindoos, and especially with the language spoken by those of them amongst whom I resided, I withdrew myself as much as possible from European society, and associated, during the hours not spent in actual study, entirely with the natives. I perceived, that, if I had but a partial knowledge of their language, I should not be fitted to communicate to them clear and correct ideas concerning the Christian religion; and I had read and had observed, that, in this as in many other cases, a little learning had proved to be a dangerous thing. I therefore adopted the Scottish maxim, “More haste, worse speed,” if that can be called Scottish which

the Roman has so beautifully rendered, *Festina lenté*. I determined, in the first instance, to make myself thoroughly acquainted with the native literature. Translations I wholly discarded, as giving a very imperfect view of the language. I knew, that if I would use the books of the country, as alone they can be profitably used; namely, as mirrors of the intellectual, and moral, and religious character of the people, I must look into the books themselves, and not trust to the mere versions of individuals, who, like myself, were but learners of the language. In translating for myself, I might make mistakes; but of my liability to do so I was forewarned: whereas, had I surrendered myself to the guidance of translators, I should have imbibed their errors without suspicion, or at least without any means of turning my suspicion to a profitable account.

I have said that the native books were a mirror of the intellectual, the moral, and the religious character of the people. But who was to unveil it to me? I had neither grammar nor dictionary, except a grammar in Sanscrit; nor had I access to any person who understood the English language as well as that which I was obliged to study. I was in a district of the country the language of which, as the Rajah only, and not his domain, was under the *management* of the lords of Leadenhall-street, had not been cultivated by their servants. The method which in these circumstances I adopted I will briefly describe, as serving to show what great and numerous difficulties must be encountered and overcome by a Christian Missionary, before he can attempt the propagation of Christianity in an eastern country, which, though possessing a written language, is without the means of teaching it to occidentalists.

My first step was to engage the assistance of a Brahmin. In this I was not very successful. The man was not a very bright genius; and what little light he did possess might be compared to darkness, so completely were his small attainments overlaid by conceit. The ability to answer questions in a simple negative or affirmative, as "Yes, sir," "No, sir," and to enunciate the usual salutation, "Good morning, sir," was all that he could boast of in respect to the English language; and yet he had the vanity to suppose that his knowledge of it was by no means inconsiderable. He was as haughty as he was ignorant and vain. This praise, however, is his due; and perhaps it may account for the abundance of his conceit, notwithstanding the slenderness of his pretensions:—he was the best qualified person in the place to afford me the help which I desired; and we all know that knowledge is comparative. When the villagers could not conceal their wonderment how one small head could carry all that the schoolmaster knew, it was impossible for him not to think himself a prodigy of intellect, especially when he reflected upon the long train of victories which he had achieved even over the parson's university logic. So I was obliged to put up with my Brahmin's unconquerably comfortable opinion of himself, to make the best of a bargain which, though bad, was the best that I had the opportunity of making.

It will have been perceived that I had literally to force my way into the language. The method which I adopted was to me original, and was laborious enough. Of every object of the senses which could be found, within doors and without, I made my Brahmin write down the name in the language and characters of his vernacular, attaching to each, so far as I was able, the English equivalent. When by this painful process I had accumulated a very considerable vocabulary of nouns, I turned my attention to the formation of a Native and English Grammar. A difficulty presented itself, *in limine*. How was I to make myself acquainted with the manner in which the substantives were reflected in their oblique cases? At this I arrived by taking up an object—a book, for instance. By the use of signs I made my instructor, if I may call him such, understand that the object was mine, and then desired him to write down the idea which I had thus introduced into his mind; namely, "This book is mine." Then I gave the book to him, desiring him to write down the act, "Thou gavest this

book to me." Next I struck the table with my hand, when he wrote, "Thou hast struck the table." This, though a tedious, was a safe process; and by dint of much practice, in a multitude of instances, I attained to a very respectable knowledge of the declension of nouns, besides the collateral progress which I made respecting other parts of speech. The next step which I took was to draw up a few examples, proceeding upon the knowledge which I had thus slowly, though surely, acquired; for never was man placed in circumstances where he had more need of the consolation and encouragement to be derived from the assurance of the proverb, that "slow and steady wins the race." The greatest difficulty with which I had to contend, was that of ascertaining the inflections of verbs in their various voices, moods, tenses, and persons. I used the same means in this instance as I had already, and with success, in respect to the declension of nouns. I performed a continual succession of acts, and the Brahmín imitated my example, describing each of them in writing as we proceeded. This formed a more laborious and tedious stage in my progress than the former; for my assistant, who, though a Brahmin, did not possess a very accurate knowledge of his own language, often misled me; and almost with the regularity of Penelope, but with a reluctance to which she was quite a stranger, what I had achieved on one day I destroyed on the following.

So much, indeed, was I disheartened, that I determined to visit a Missionary station where there were two Missionaries who used the language of which I was struggling to acquire a knowledge; and, as one of them had been in the country during a period of fourteen years, and the other of four, I confidently anticipated the most valuable help. In fact, the senior gentleman was the author of a translation of the New Testament into this very language. I begged him to favour me with his assistance; and he engaged to read over with me a certain portion of his own book. This, however, as I told him, was not the object which I had proposed to myself in visiting him. I was desirous of reading the best native authors, as the only means of obtaining a really useful knowledge of the language: for, although I had not been more than twelve or fifteen months in the country, I knew, I thought, quite as much as that translation could teach me. That this was no vain boast, will presently appear. These gentlemen, though both occupied in the translation of the Scriptures, were constrained to admit that they actually had not read any of the writers in the language into which they were translating those sacred records, and, consequently, that they did not feel themselves qualified to assist me in prosecuting my arduous, though necessary, enterprise.

Thus disappointed in the object of my journey, I returned to my own station with a determination to plod on in my old way, since I could not discern a nearer or a smoother road to the accomplishment of my cherished design, extracting as much consolation as I might from the well-founded persuasion, that, however slow and laborious the process to which I was again reduced might be, it was sure in the progress, and would prove advantageous in the end. My search for assistance, however, was not entirely without its use. Like a man who is looking for one thing and stumbles upon another, perhaps less valuable than that he sought, but still worthy of his estimation, I, though failing to obtain assistance from my fellow-missionaries, was directed by Providence to a native, who was much better capable of aiding my studies than his fellow-countryman whom I have already described. He also was a Brahmin, and I found him in a state of great destitution. He, therefore, gladly accepted an engagement to accompany me to my home, and assist me in obtaining a knowledge of the literature of his country. For this office he was every way well-qualified, with one exception; he did not know a word of English. Notwithstanding this radical deficiency, I reaped the greatest advantages from his assistance. He was thoroughly acquainted with the principal authors in his own language, and his deportment was characterised by that perfect freedom from arrogance which more than any thing besides distinguishes the man



of real learning from the mere pretender. He was, moreover, quite unreserved, and possessed a remarkable facility in communicating what he knew. With this excellent man, for such, considering the circumstances of his situation, I think myself justified in styling him—with this amiable and accomplished heathen, I perused all the best authors that could be procured, and on each of them as we proceeded he made large, and learned, and instructive comments. In reading and in conversation, we spent at least six hours daily, I interlining with English the books which formed the subject of our study, some of which were perused as many as six times over.

I cannot refrain from entering a little into detail concerning my friend Puttappa, for such was the name of the learned man to whom I was so much indebted for my advancement in the knowledge of the language of his country. It is due to him as a tribute to his fidelity and moral worth; and it will not, I flatter myself, prove uninteresting to the reader. That distinguished Missionary, the late Mr. Ward, of Serampore, has somewhere made the following remark:—"The most direful calamities are denounced against the woman who shall dare to aspire to the dangerous pre-eminence of being able to read and write. Not a single female seminary exists among the Hindoos; and possibly not twenty females blest with the common rudiments of even Hindoo learning are to be found among as many millions." That the Hindoos in general have a strong aversion to female education, is well known; but that "the most direful calamities are denounced against the woman who shall dare to aspire to the dangerous pre-eminence of being able to read and write," is a statement the correctness of which I feel disposed to call in question. The story of my friend Puttappa will throw more than doubt upon it. His acquirements in Eastern languages; literature, &c., far surpassed those of any other Brahmin with whom I had an opportunity of conversing; and he received his education, not at any place of public instruction, but at home and from *his mother*. According to the account which he gave of her, she was the only child of her father, a man of great mental acquirements, who, being fond of his daughter, instructed her in the various branches of Brahminical learning. She understood several languages, possessed a critical knowledge of the Sanscrit, and was well versed in the Puranas, Shastras, and Vedas; and, when she became a mother, instead of sending her children to school, she instructed them herself. How is the conduct of this Brahmin towards his daughter to be reconciled with the statement, that "direful calamities are denounced against the woman who shall dare to aspire to the dangerous pre-eminence of being able to read and write?" I may, moreover, observe, that, in some of the popular writings of the Hindoos, the literary and scientific acquirements of certain native princesses are spoken of, not as blemishes, but as excellences of character. In making these observations, I desire not to be understood as imputing any thing like wilful misrepresentation to Mr. Ward. Of this, I am persuaded, he was quite incapable. He suffered himself, I am disposed to think, to be deceived in the matter. The aversion which the Hindoos manifest to female education, has its origin in prejudices very similar in their nature to those which existed in this country on the same subject not more than a century ago—prejudices which may, and I trust will, within a short period, entirely disappear. At the same time, it must be admitted, that instances of females educated as the mother of my friend Puttappa was educated, are of rare occurrence. I only question the truth of the remark, that any thing can be found in the institutes of Hindooism, prohibiting, under pain of "direful calamities," the acquisition of knowledge, far less of the mere means of acquiring it, to the female natives of the country.

Owing, no doubt, to the grateful recollection of his mother's extraordinary attainments, and of the pains which she took to communicate to him "all the learning of the Egyptians," Puttappa always manifested a high degree of respect for persons of the female sex—a feeling with

which the mind of a Hindoo is not very familiar. His manners at all times were polite; but, in his intercourse with the ladies, he displayed all the assiduity and all the amenity of a perfect gentleman. Among his countrymen he sustained the character of a very worthy man, and, though extremely poor, he appeared to be much respected by every one that knew him. He was, moreover, a man of a peaceful, mild, and sympathising disposition. The kindness which I experienced from him will never be erased from my memory. When overwhelmed by sudden and severe family affliction, when left alone in the wilderness, this Hindoo sympathised with me, and endeavoured to comfort me as a father his beloved son. In the eye of Heaven alone the heathen Brahmin mingled his tears with those of the Christian Missionary. On another occasion, when I was suffering from severe personal affliction, destitute of friends and of medical assistance, and utterly incapable of helping myself, this kind friend, notwithstanding the rules of his caste, attended on me both night and day, watching the symptoms and progress of the disease with the greatest anxiety.

Puttappa was professedly a worshipper of the god Vishnu; but to me he acknowledged that he never had any faith in the religion of his country, although he deemed it prudent to preserve an outward conformity to the opinions of those around him, keeping his real thoughts on the subject to himself. After reading the New Testament, and becoming acquainted with the doctrines of the Gospel, he plainly perceived the superiority of Christianity to Hindooism; and one day, when this was the topic of conversation between us, he observed, "If God has indeed given a revelation to mankind, I think Christianity must be that revelation." The reasons he assigned for this opinion (for with him it was nothing more) were the following:—"According to Hindooism, man must, in order to attain to future happiness, give much away in charity, build pagodas, make pilgrimages to Casshé (the city of Benares), and other holy places, bathe in holy rivers, and so forth. Now," continued he, "a poor man cannot give charity, or build pagodas—a sick man cannot perform pilgrimages, or bathe in holy rivers; and, therefore, each must, according to the religion of my country, come short of the happiness of a future state. But, according to this book (the New Testament), all that is necessary, in order to attain to future happiness, is faith in Jesus Christ, who is the Son of God. This is what a poor man may have, what a sick man may have, what all men may have, in all conditions and in all circumstances of life." It would be instructive, had I space, to contrast the Christian scheme in its adaptedness to the universal condition of mankind, as so admirably suggested by poor Puttappa, with the various superstitions which exist amongst heathen nations. If we pursued the inquiry, we should find that it has not a greater advantage in this respect over Hindooism, than over every other form of false worship.

My friend Puttappa, like the generality of his learned brethren, was a great logician and an acute metaphysician, and was, consequently, extremely fond of argument. But he never resorted to quirk and quibble to escape from the home-thrust of an antagonist; nor did he ever suffer himself to be transported by zeal for his own opinions into sallies of temper. Nothing seemed to please him more than to engage me in the discussion of abstruse, abstract questions. When he and I reasoned together on religious subjects (which we did very frequently), our arguments for the most part terminated in metaphysical subtleties. On one occasion, when I had been conversing with him on the doctrine of regeneration, and was speaking of the nature of sin and of holiness, he, after listening patiently to my observations, said, "Sir, what is sin, and what is holiness?" Knowing his object, I replied "Sin and holiness are not substances, or things that exist apart from moral agents; they are only qualities expressive of the character and dispositions of responsible beings, such as man." To which he answered, "They must be either something or nothing." I foresaw that this was what he was driving at, and, therefore, endeavoured to show him, that, "as the qualities of objects, such as form and colour, have no real existence apart from those

substances of which they are the natural qualities, so, in like manner, sin and holiness have no existence apart from those beings of which they are the moral qualities." This, however, did not satisfy him, for he still maintained that sin and holiness must be either positive existences, or nothing; and, if the former, he desired to be informed where sin went to, and where holiness came from, when a person became the subject of regeneration? I perceived, that, in order to expose his sophistical arguments, I must have recourse to other weapons than those afforded by logic and metaphysics; and immediately I thought of an expedient whereby I hoped to be able to convince him of the fallacious nature of his reasoning. I took my pen-knife and cut a piece of paper into the form of a square, the properties of which I desired him to describe, which he did. I next requested him attentively to observe the square, while I divided it diagonally, and reduced it to two triangles. I then desired him to describe the properties of those triangles. After he had done so, I inquired of him, "where the properties of the square went to, and where those of the triangles came from?" This trifling experiment (if such it can be called) had the desired effect; he appeared to perceive at once its application, and to be convinced that his reasoning was sophistical, seemed not a little pleased with the expedient to which I had had recourse, and inquired, with much naïveté, whether I had learned it out of my Shastra. From that time forth he did not attempt to maintain that his metaphysical abstractions were entities; but, on the contrary, judging from the little use he afterwards made of them, I had reason to conclude, that he began to think they were really non-entities. I have introduced this anecdote as leading to the inference, that, when a Missionary has to deal with men like the Brahmins, it is well that he be furnished with some knowledge of even abstract sciences. If there was any ingenuity displayed in the means by which I overcame the objections of Puttappa to believe in the existence of things not subject to the senses, I owe it to the fact that I happened to have made mathematics a favourite pursuit before I entertained any thought of becoming a Missionary.

Puttappa, however, could not all at once shake off the prejudices of education. The Hindoos count time, not by centuries as we do, but by tens of thousands of years. They believe all knowledge to be the produce of immediate revelation from Heaven, and, consequently, that none can result from human discovery. When, therefore, we announce that "all Scripture is given by inspiration of God," we announce a truth which they have already received. But with them antiquity is necessary to support the pretensions of a book to divine authority; and, according to them, those books which they most revere are not less than sixty thousand years old. I was much amused by a little circumstance which occurred between Puttappa and me, and which, as it will illustrate the preceding remark, I will relate. By some means which I have forgotten, there fell into my hands a native book, a narrative, the perusal of which afforded me much entertainment. I took an opportunity of commending it to Puttappa; but he surveyed it with a contemptuous sneer, and confidently pronounced it to be nothing worth. I repeated my commendations, and assigned some reasons in support of them. "Oh!" he replied, "it was only written the other day!" To me, however, it appeared of more ancient date; and at length I found that what my faithful Brahmin called "the other day," was only a thousand years ago!

The Eastern hyperboles are remarkably bold, and sometimes occur in ludicrous connexion. We of the Western world are often guilty of exaggeration, but we cannot pretend to compete with the Hindoos. During the period of my association with Puttappa, a destructive hail-storm fell at some distance from the place of our abode. Some oxen and horses were killed by it, and it did other serious damage. The singularity of the circumstance, and the variation of the reports which reached us, made me curious to obtain authentic intelligence on the subject. I therefore caused

Puttappa to devote a whole day to the collection of information. He returned in the evening with an important countenance, and manuscript sufficient for a shilling pamphlet. I desired him to read it to me. He began, and I heard with a grave countenance until he came to a description of the size of the hail-stones. To what does the reader suppose they were compared? to an egg, to a cocoa-nut, or even to a jack-fruit? No; to nothing so minute. "They were as big as an elephant!" "Ah, Puttappa," said I, "now you are going to impose upon me; that throws suspicion on the whole account." "Oh, sir," replied he, smiling, "you don't understand me; it is only a figure of speech!"

Of a deliberate departure from strict truth I never knew Puttappa, heathen as he was, to be guilty on more than one occasion; and then it proceeded from a desire to obtain for himself, but especially for me, more consideration than was justly due. It occurred before he had made much progress in the English language; when, in fact, he could only read its printed and written characters, without understanding their signification. One day he carried a letter to the post-office for me, when, for some reason which I have forgotten, the postmaster wished to know the nature of the superscription, but took it for granted that Puttappa was not sufficiently master of English to detect the secret. In this, however, Puttappa soon showed him that he was mistaken, by reading it off hand. The admirable manner in which he performed the task, excited the postmaster to inquire how he arrived at an acquirement so enviable. Puttappa disclosed to him his connexion with me. The next question had reference to his salary. This was in reality very small; but Puttappa was not willing to allow me to be considered a poor or mean man; and, therefore, in stating the amount of his emoluments, he took the liberty of considerably multiplying them. When I reproved him for what he had done (for he repeated the circumstances on his return), his only apology was, that the postmaster would have thought nothing of me or of him either, had he adhered to the truth. An Englishman, in the same position, would have made his escape from impertinence on the one hand, and temptation on the other, by "What's that to you?"

Nor was the assistance which I derived from my friend Puttappa confined to the help which he rendered me in acquiring the ability to "understand what I read" in the native literature. When at length I attempted to explain to his countrymen the truths of Christianity, and to show them the folly of their own superstitions, he was of great use to me. On these occasions he always attended me; and frequently, when I had done speaking, he would discourse my hearers, putting in a clearer or a stronger light some part of my address, in which, through being obliged to use a foreign language as the vehicle of my thoughts, I had failed to convey my whole meaning or had conveyed it obscurely. It deserves to be recorded to his credit that he performed this valuable service with perfect good faith; a circumstance the more remarkable, as, though I had informed him well concerning the evidences of the Christian faith, yet he had not embraced it as his, much less had any change passed upon his heart and his affections, such as to encourage the hope that he had become a subject of the grace of God. Nevertheless, I could often perceive that he succeeded in explaining my real meaning much more accurately than I had done it myself, and, consequently, in rendering it more intelligible to our hearers. In fact, any one who had heard and understood him, would have supposed that he had wholly renounced idolatry, and had embraced the truth in the love of it. But when we retired into private, he soon discovered the real state of his heart. He did not, indeed, attempt to gainsay the truths of revelation; but he maintained that my efforts to convert his countrymen to the belief and acceptance of them were utterly vain. His invectives on these occasions reminded me of the language of the Psalmist: "So foolish was I and ignorant: I was as a beast before thee;" for he contended that his countrymen were so utterly stupid and brutish, that they had no relish for

such things. If I would tell them obscene and profane stories, he used to say, they would listen to me with eagerness and delight; "but that book," he would remark, pointing to the New Testament, "is a holy book, and the truths which it contains are holy truths; they will never appreciate them: you might as well," he added, using a comparison of peculiar force,—"you might as well place fine rice before a washerman's donkey."\* I endeavoured to explain to him the force of the passage, "Not by might nor by power, but by my Spirit, saith the Lord;" but I had to deal with "the natural man," and therefore I necessarily failed. With regard to those truths the evidence of which could be appreciated by the natural understanding of man, I think I may say I had succeeded in convincing him; but "the natural man receiveth not the things of the Spirit of God, for they are foolishness unto him; neither can he know them, because they are spiritually discerned;" and so it was in vain to attempt to explain to poor Puttappa the work of the Spirit on the heart of man,—a work, the nature of which can only be understood from personal experience. On this important subject the understanding of my faithful Brahmin, on other subjects so strong, so clear, and so acute, was as insensible as a stone, and as blank as a sheet of paper.

Such, so far as a brief description goes to represent him, was poor Puttappa. I fear that, in describing him, I may have exceeded the bounds of the reader's patience; but I know that I have fallen short both of his merits and of my obligations to his kindness and fidelity. He was, indeed, an amiable creature. I know not to whom I may compare him, except it be to the young man in the Gospel, whose many lovely qualities inspired the Saviour of mankind himself with a feeling of peculiar affection. To the mild Brahmin, however, as well as to the young ruler, it might have been said, "One thing thou lackest." Puttappa, indeed, was not beset with "the deceitfulness of riches." He wanted but the grace of God to make him an example of "every virtue, every grace:" and, I trust, that if that want has not already been supplied, it will be, before he is called out of time into eternity.

To return from this digression, and conclude with the subject with which I set out.

I have made the reader acquainted with the tedious process by which I acquired a knowledge of the language necessary for the fulfilment—nay, for the very commencement of my mission. To me it appeared that it would have been worse than useless, that it would have been productive of incalculable injury, had I attempted to introduce the subject of Christian truth to minds so completely pre-occupied by their own gross superstitions as those of the Hindoos, before I had made myself complete master of the idioms of their native tongue, as well as of their religious tenets, and the arguments by which they were supported. The Hindoo theology, or mythology, to speak more properly, though not more ancient than the world itself, as, in defiance of Moses and the chronologists, its votaries would make it out to be, is old enough to have subdued to itself the language of every nation in which it has been propagated. When, therefore, we attempt to use a language so conformed, for the purpose of teaching a religion in every respect directly opposed to the sensual system of Hindooism, we have reason to apprehend that every word we utter will be misconstrued, unless, by a very critical knowledge of that language, we have qualified ourselves to adapt it to our purpose, with a reasonable hope that it will faithfully reflect our own ideas upon the minds of our hearers. On this subject my solicitude was the greater, inasmuch as I knew that, for want of a due attention to it, mistakes had been made, both in oral teaching and in the translation of the Scriptures, at the very mention of which an intelligent Christian would shudder. If those mistakes inspire others with

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\* This is a proverbial saying, equivalent to the Scripture adage of "casting pearls before swine."



caution (and this was their effect upon me), some reparation may be made for the mischief which they have occasioned.

Let the reader judge of my mortification, when, while diligently engaged in the indispensable preliminary labours which I have described, I received a letter from the Secretary of the Society with which I was connected, inquiring for "fruit," and very intelligibly hinting a suspicion that I had neglected my duty as a Missionary. I suppose it was imagined that the ministers of Christ did not require a profounder knowledge of the native languages than the civil servants of the East India Company; and that, as the latter were fitted for active duties in a few months, so might the former. This would have held good, if the Christian ministry required as few terms for its due discharge as the transaction of commercial business; but a little consideration might have served to convince my official correspondent, that he had formed a very erroneous notion of the duties and the difficulties of a Christian Missionary, circumstanced as I was.

I will enable the reader to judge what foundation there was for the suspicion above-mentioned. So completely was I devoted to the study of the language in question, that it became inherent in my mind. During the day it occupied my thoughts, and during the night it filled my imagination. I refer to the time when I had made so much progress, as to try my pen in composition. Retiring to bed, sufficiently fatigued by the labours of the day, no sooner were my external senses locked up by sleep, than the whole scene of my previous actual engagements presented itself to my imagination. Sometimes I was engaged in reading, and sometimes in writing. And, what was very remarkable, I met with none of the difficulties which impeded me during the day, but read with uninterrupted fluency, and with a keen relish of the truly poetic, though strange, fancies of my author; while, on the other hand, I seemed to be in possession of the pen of a ready writer, and to produce effusions no way inferior, in marvel or merit, to that literally wonder-full book the *Scanda Purana*, as beautifully translated from the Sanscrit by one of the Princes of Mysore. I awoke greatly exhausted; but, going to sleep again, was immediately surrounded by the same scene and plunged in the same labours. Seeing that at this rate my health was likely to be undermined, and that, deprived of it, the greatest and most valuable mental attainments would be of no avail, I thought it my duty to desist awhile; but, as the interval was passed in conversation with the natives around me, I improved in the colloquial application of the language.

To the economist and the scholar, the preceding Recollections will suggest appropriate inferences; and, to say truth, I have a higher ambition than that of affording mere entertainment. Frugality is a duty of universal obligation; but it is especially binding upon those who have the management of public charities. The fact that a Missionary to the East Indies, if he is to labour amongst the natives, costs not less than a thousand pounds to his constituents before he is qualified to begin the work of instruction, deserves careful inquiry, with a view to the adoption of some less expensive plan of proceeding. In devising such a plan, the economist must seek the advice of the scholar. This is a title to which I make no pretension: yet I will venture to suggest the revival of a project which was once carried into effect, but which failed for want of pecuniary support. I allude to the formation of an institution where the various languages in which Missionaries may be required to preach shall be taught respectively to the candidates for that office. Such an institution, I am persuaded, would be the means of saving much money. But this would be among the least of its advantages—advantages which, if they were not too numerous to be now mentioned, are too obvious to require specific notice.



## SIDNEY'S LIFE, AND JONES'S MEMOIRS, OF ROWLAND HILL.

The Life of the late venerable Rowland Hill has been written by two persons, the Rev. Edwin Sidney, A.M.,\* a Norfolk clergyman, and Mr. William Jones, M.A.,† the well-known author of the *History of the Waldenses*. In doctrinal sentiments the two biographers concur with the subject of their several memoirs, with the exception that Mr. Jones is an anti-pædo-baptist; while, with regard to church government, they stand at the opposite extremes, between which Mr. Hill flattered himself that he had found the golden mean. It would have been interesting and instructive to enter into a somewhat minute examination and comparison of the two volumes referred to, with a view to show how the difference of writers' views influences them in describing the same subject, especially when its character is somewhat oscillatory; but the want of space precludes the attempt. It is due to both our authors, however, to acknowledge that they have exhibited no inordinate degree of party-spirit. They agree in considering Mr. Hill's Mahomet's-coffin-like position half-way between Churchmanship and Dissenterism, as an anomalous position. Mr. Sidney, indeed, cannot away with his uncanonical proceedings; but in Mr. Jones's representation of him he is found much more frequently associated with Dissenters, and much more vehemently inveighing against ecclesiastical corruptions, than in that of his ward and kinsman. The truth seems to be, that he preferred the theory of the Establishment to that of Dissent, and the practice of Dissenters to that of Churchmen.

Those to whom the details of Mr. Hill's long and arduous and useful life will prove especially interesting, may be divided into two classes:—moderate Churchmen and moderate Dissenters. We doubt, however, whether Mr. Jones's account of him will please even the latter of the two. His book was a bookseller's adventure, and was got up with haste, to take advantage of the interest awakened by the death of so distinguished a minister of Christ. He had not access to family papers, and, therefore, was driven to the expedient of making large transcripts from Mr. Hill's various publications, in order to swell out a volume. But, as might have been expected, the extracts are made with judgment; and, as some of them belong to pamphlets which the author had allowed to be for many years out of print, they are peculiarly valuable. Most of Mr. Hill's publications, however, were of a controversial character, and some of them contained unpitiful exposures of the most flagrant abuses in the Church of England. To the latter especially, Mr. Jones has given the prominence that might have been expected from a Dissenter. Bishop Horsley, in his attacks upon Sunday schools and itinerant preaching, particularly pointed some of his remarks at Mr. Hill, who had encouraged the former and practised the latter, not less extensively than Wesley and Whitefield had done before him, and with scarcely inferior success. Mr. Hill replied, and, though in a different style, gave the intolerant Prelate as severe a castigation as he had already received from the celebrated Robert Hall; in the course of which, he took several opportunities of exposing the gross immorality of the clergy. As Mr. Jones observes, "he chastised with scorpions." But it was in his "*Sale of Curates*," a publication suggested by the act passed in 1803, to enforce the residence of clergymen on their benefices, that he collected into a focus all the abominations attaching to the Episcopal system, "drawing his illustrations (says his biographer) from living characters, in colours so vivid, and on canvas so transparent, that the originals were seen through, and made the victims of popular obloquy and scorn." It is from this publication, which the author, according to Mr. Sidney, repented of and sought to suppress, that Mr. Jones has drawn most freely. It abounds in the keenest satire, which he who derived his notions of Mr. Hill from the account given of him by his clerical relative,

\* Baldwin and Cradock, Paternoster-row. † Bennett, Three Tun Passage, Newgate-street.

could not conceive him to have been guilty of directing at the Church of England; and it fully bears out Mr. Jones in the opinion, that Mr. Hill "has done more to exhibit the deformities and expose the corruptions of the Church than any other writer living or dead." We pass by the various characters who are made to personate the careless, the sceptical, and the immoral, among the clergy, and make an extract in which subscription is ridiculed with as much force as though the present Lord Chancellor were the speaker.

"It must have required some *hard straining* to prove, that articles designed to *banish* a diversity of opinions, were meant to *countenance* a diversity of opinions, and that they were to be so framed as to set forth two opposite points at the same time; if it be proved that they have left matters *doubtful*, it never can be proved that they were to establish *consent* *though* in true religion, as there must of course be a *diversity of opinions* about matters that are *doubtful*."

And again one of the interlocutors observes,

"I tried all in vain to make my conscience chime in with all the chimes that have been rung on this subject to the utmost of my power. I tried also some other classes of these modern interpreters, that 'the articles of religion were only articles of peace and of general consent;' that if we were but enemies to popery, anabaptists, and every species of Dissenters, that was quite enough; and further, that they were only to be understood 'in any sense that the present governors of the Church chose to impose upon them;' so that they were actually capable of obtaining 'a new and acquired sense,' as the wind might tack about from time to time; and that, therefore, we were left at entire *liberty*, while we were *bound* down by a positive subscription to certain articles of faith, to make 'new improvements in divinity,' according to our own speculative views of matters; and that all the young divines were to swallow down these oaths and subscriptions on the credit of the old ones, who had gone before them. Now, to swallow all this, my conscience should be at least as wide as the Gulph of Venice."

It is obvious that extracts like these, and in such extracts Mr. Jones abounds, must be like smoke to the eyes, to those of Mr. Hill's admirers who are attached to the Church. Yet, while Mr. Hill could ridicule subscription to the Articles in such severe terms, he declared himself to be in favour of a State establishment, though, as Mr. Jones clearly demonstrates, it cannot but be "exclusive, and as such carry in its bosom the seeds of persecution." Mr. Jones, by-the-bye, communicates a fact, which, if our memory deceive us not, Mr. Sidney has deemed it prudent to conceal; and that is, that Mr. Hill declared himself to be,

"All things considered, for a reduced episcopacy, a reformed liturgy, and the election of the minister by the suffrage of the people."

Again, Mr. Hill observes in another place,

"Now, since Christianity has been *established by law*, and we have *established churches*, we are all Christians: Acts of Parliament have made us such! As well might the Legislature attempt to cure fevers and consumptions, as to establish real Christianity, and to heal the diseases of the mind by a law."

while in a third, he

"Blesses God that he has transgressed the canons of the English Church a thousand times; they were the mere *bully* of the high priests of the day!"

and, in a fourth, he actually makes the following acknowledgment:—

"Her connexion with the State I sincerely regret, as it is impossible she can be otherwise than corrupted thereby."

But Mr. Hill's opinions and conduct in connection with the subject of ecclesiastical polity, is not the only point on which Mr. Jones quarrels with him. Mr. Hill was the grand patron of what is called "open communion;" whereas, Mr. Jones maintains that the Scotch Baptists, and those of the particular Baptists, who, like Mr. Kinghorn of Norwich and Mr. Ivimey of Eagle-street, adhere to "strict communion," have the authority of Scripture on their side. We cannot but think that Mr. Jones's virtuous indignation, at what he conscientiously deems Mr. Hill's culpable laxity in this respect, has betrayed him into some questionable attempts to detract from the usefulness of the venerable man as an evangelist. The great argument of the open communionists is, that nothing

should be made a term of fellowship among Christians which the Scriptures have not made a condition of salvation. To us this appears to be an unanswerable argument in favour of the catholic spirit which Mr. Hill cherished. But Mr. Jones thinks otherwise. In defence of himself and of his party, he observes,

"We freely admit, that there are multitudes of God's dear children unenlightened as to baptism; many of them have never attended to the subject; and others, through the influence of custom and erroneous instruction, have taken up with infant sprinkling in its stead. It is also a fact, that while they and we continue in our present circumstances, we must remain divided as to *visible* church communion. But the question is, which of us are to blame? Those who make conscience of abiding firm by the scripture rule, or they who do not comply with it? And whether should Christians unite in observing Christ's institutions or in dispensing with them? Now the very statement of the question is a sufficient answer to such as hold the institutions of Christ to be of indispensable obligation."

Sentiments like these called forth the strongest epithets in Mr. Hill's vocabulary of censure, and that, as most persons who are at all acquainted with his writings are aware, was no mean store. We, therefore, attribute to a sense of injury such remarks as the following:—

"He was *Rowland-never-wrong*, in his own estimation."

"I would not be understood as intending to intimate that I consider Mr. Hill ever to have been a profound theologian; to have declared all the counsel of God, and to have rightly divided the word of truth; or to have been an able minister of the New Testament. Assuredly, he had no pretensions to claims of this kind."

Elsewhere, however, Mr. Jones bears honourable testimony to Mr. Hill's purity of life, to "the general correctness of his doctrinal sentiments," to the abundance of his labours, and to the eminence of his undoubtedly great, though peculiar, talents.

But our limits warn us to close this article, however abruptly. Of Mr. Sidney's volume, which we may probably examine in a future number, we have now only room to say, that it is written in an amiable spirit, and that it contains a very interesting exhibition of Mr. Hill's private character, as well as of his public labours. The author shows himself to be a staunch Churchman, and he makes his venerable relative as good a Churchman as it was possible for ingenuity to manufacture out of materials so rugged and "irregular." He candidly admits many of the good man's acknowledged failings, particularly as an eager and a hot controversialist; and, though there are many statements in his book, concerning persons as well as things, of which we cannot wholly approve, yet we can safely recommend it to our readers as an instructive and an entertaining volume. It abounds with anecdote and desultory remark, differing in this respect very widely from the more systematic and discussional book of Mr. Jones. The latter is most valuable to those who wish to know what Mr. Hill was, and what he did, as a public man; but those who desire to form a correct estimate of his character and conduct in private as well as in public, and to accord to him precisely that place in their memory and affections which is his due, must possess themselves of both representations—the severely faithful delineation of the sturdy Dissenter and the somewhat flatteringly soft miniature of the Churchman. The former has painted the public man—the latter the endeared relative.

## Methodist Occurrences.

### NEW CHAPELS.

On Sunday, May 4, a new Primitive Methodist chapel was opened in Bordesley-street, Birmingham: collections 16*l*.

On Monday, May 12, a new Wesleyan Methodist chapel was opened at Hurstpurpoint in the Brighton circuit, when three sermons were preached: those in the morning and evening by the Rev. Joseph Sutcliffe, M.A., of Brighton, and that in the afternoon by the Rev. John Bacon, of Horsham. The col-

lections amounted to 8*l*. 13*s*. The area of the chapel is 28 feet by 22, and it will accommodate 150 persons. The cost of the erection is 130*l*.; and 95*l*. has already been raised to defray it. The chapel is settled on trusts; but not on the Conference plan.

### OBITUARY.

At Birmingham, April 25, 1834, Martha, the wife of John Shearman, late of London, in the 65th year of her age. She was a Wesleyan Methodist above 40 years.

# STEPHENS'S METHODIST MAGAZINE.

No. II.

JULY, 1834.

Vol. I.

## THE APPROACHING CONFERENCE.—CHURCH GOVERNMENT AND MINISTERIAL EDUCATION.

The Wesleyan-Methodist Conference approaches; a fact which excites feelings of pleasure in the minds of some, and feelings of pain in the minds of others. In many places, the minds of both people and preachers will be elated by the thought of a change; and, in other places, both parties will be made sad by a painful separation. Owing to the fickleness which distinguishes the taste of the *hearers* of the Wesleyan-Methodist Preachers, generally; and the endless craving after new and strange men, in the persons of their ministers; the annual, biennial, or triennial appointments of the preachers, may be viewed as a suitable adaptation of a divinely appointed ordinance to their feelings and wishes. At the same time, it must not be forgotten, that the *ability* to keep up attention, and edify the body of Christ, in the way of a *constant* ministry, is the lot of but few preachers of the Gospel. How many are there, who, at first, can ravish an audience, and fill them with wonder and delight, but who soon grow insipid and uninteresting; while others are just adapted for occasional services, and, after hearing them *six times*, we have heard them *for ever*! There are exceptions. Of some that we have known, among both local and travelling preachers, it is said, and truly said, "Always the *same man*, but a *new preacher*." Whether these latter are best adapted for itinerating, may be questioned. The excitement occasioned by continual changes; the number of secular concerns to which they are required to apply themselves; and the want of that stimulus to continual research, which attends a settled ministry,—keep them in some measure from those pursuits and attainments in divine knowledge, for which they are adapted. Considering, however, the taste of the people, and the talents of the preachers *generally*, we readily allow that the itinerant system, with all its pains and all its pleasures, is advantageous.

Other matters than appointing the preachers to circuits are transacted at the annual Conference. It is styled the *legislative body*, or power, for the whole Connexion; and the vast number of its enactments proves, that in this capacity it acts vigorously. This is, in some respects, an advantage. Regulations of a judicious and scriptural character may be expected, when made by ministers of Jesus Christ. When such regulations are made, the good of the Connexion is promoted. It must, however, be confessed, that there is something *anomalous* in a body of *Christian ministers* claiming the character of a *legislative body*. A minister, *diakonos*, *servant*, Matt. xx. 26, properly signifies one who acts *under* another, and *by* his authority; or who waits upon others like a *servant at table*. Matt. iv. 11, *Angels came and ministered unto him*. In John ii. 5-9, the word is properly rendered *servants*. A minister of the Gospel, then, is one employed *under* and *by* Christ, in serving his church, and in feeding and comforting its members. Such a character is exactly the *reverse* of a legislator; and has no more authority to make

laws for the church of Christ, to dictate articles of faith, or prescribe forms of worship, than a *scullion* or a *cook* has to usurp the *office* of a *judge*, or the *dignity* of a *king*. On this head, Christ himself is express:—*Ye know that the princes of the Gentiles exercise dominion over them, and they that are great exercise authority upon them. But it shall not be so among you: but whosoever will be great among you, let him be your minister; and whosoever will be chief among you, let him be your servant: even as the Son of man came not to be ministered unto, but to minister, and to give his life a ransom for many.* Matt. xx. 24-28; Mark x. 41. But, in opposition to their profession and the injunction of the Son of God, the Wesleyan-Methodist Conference have assumed the character of a *legislative body*. In that capacity, they have made laws to bind the consciences, direct the worship, and define the liberties, of their people. Let us, then, look for a moment at the working of a power, not warranted by Scripture, not delegated by the people, but *assumed* by their spiritual guides.

By turning to the Minutes of Conference of 1795, we find the following rule:—

“The Sacrament of the Lord’s Supper shall not be administered in any chapel, except a majority of the trustees of that chapel, on the one hand, and the majority of the stewards and leaders belonging to that chapel, as best qualified to give the sense of the people, on the other, allow it. Nevertheless, in all cases, the consent of the Conference shall be first obtained, before this ordinance shall be administered.”

Who can read this rule without blushing for human weakness, and trembling for consequences? A religious society is not permitted to obey the kind, affecting injunction of the dying Saviour,—“*This do in remembrance of me,*”—unless the majority of Trustees, Stewards, and Leaders, is pleased to allow it. Some of the Trustees are thoughtless individuals, who have been prevailed upon, by preachers and others, to sign the chapel deeds, as a matter of form; others are known to be indifferent about religion, and not members of Society. And yet, upon the will of a majority of these, it is made to depend, whether a society shall be allowed to commemorate the dying love of the Saviour, in its own chapels, and obey the most tender and affecting of his commands. But, supposing that the Trustees, Stewards, and Leaders, were all men of God, and as pure as angels, still the rule would be insufferable; because it involves the principle, that creatures to a great extent may set aside divine authority, and determine whether the commands of Christ shall be kept or not. The will of God is thus made subordinate to the will of men; and the authority of Christ is subjected to the caprice of mortals. A more treasonable enactment against the King of kings than this vile rule never was made. Again,

“Where there is a society but no chapel, if the majority of the stewards and leaders of that society testify, in writing, to the Conference, that it is the wish of the people that the Lord’s Supper should be administered among them, and that no separation will be made thereby, their desire shall be granted.”

This rule is no better than the former. It supposes that a part of the society may be so *ignorant, intolerant*, and *set against the authority of the Son of God*, as to resolve to separate from a community, for no other reason than because that community may be disposed to obey his dying command. It also involves the principle, that these opposers of Christ and his ordinances, should be retained as members of Society, though a positive duty is neglected, and the Saviour’s command is continually broken, for their sakes.

“The sacrament of the Lord’s Supper shall not be administered to a society in a private house within two miles of a Methodist chapel.”

This rule effectually prevents many aged, infirm, and sick members from attending the ordinance at all. And the guilt of this neglect will and must lie upon those who make and enforce such a cruel, unscriptural rule. Mr. Wesley’s version of Acts ii. 46, is “*breaking bread at home;*” and the note is, “*in the Lord’s Supper, as did many churches for some ages.*”



Here, then, we are taught that the Apostolic church commemorated the Lord's death *daily*, from house to house; and that this practice continued for ages. And yet, in spite of divine authority, the practice of the church for ages, and the note and version of Mr. Wesley, here is a rule pointedly forbidding the scriptural and primitive practice of administering the sacrament in private houses, unless at two miles' distance from a chapel. What can be more in opposition to the authority of Scripture than the rule before us?

"The Lord's Supper shall be administered by the *superintendent only*, or such of his helpers as are in full connexion, and as he shall appoint."

Pray what authority has the Conference for such a rule as this? Mr. Wesley tells us, that the disciples of the Apostles, and their successors for ages, partook of the Lord's Supper daily at home. Now, who can prove that an apostle, or bishop, or minister of the Gospel, was always present on these occasions? Who can prove that the twelve Apostles visited the three thousand converts daily, at home, to give them the sacrament, formally? The thing is impossible. The sacrament succeeded the passover; and, as attending to the *latter* required, at the time of supper, neither the presence of priest nor of scribe, so we have no intimation that the presence of apostle or bishop was necessary at the *former*. The case of the *Corinthians* is a proof in point. It is clear that the Apostle was not present when they attended the Lord's Supper, and turned the sacred ordinance into a scene of gluttony and riot. And it is equally clear that no Bishop or minister was there, in the room of the Apostle, unless we suppose him to have been incapable of preserving order in the church; and it is hardly probable that the Apostles would have appointed one to the office, who was either a useless simpleton or a vile profligate. If there had been such a person, the reproof would have been directed to him; but it is not: we therefore conclude, that the sacraments, which these people abused, were attended by neither apostle nor bishop. Dr. Clarke is therefore misled, when he labours to prove, that *accredited ministers, and they only*, have a right to administer the Lord's Supper. It has not, nor can it be, proved, that *accredited ministers* were present at Corinth, or when the three thousand broke bread *daily at home*. The evidence we have *proves the contrary*.

But we agree with the Doctor in saying,—

"Every minister of Jesus Christ, who is called to preach the Gospel, is called to feed the flock of God. If a man who professes to preach the Gospel can prove that he has no authority to administer the sacrament of the Lord's Supper, I can prove to him that he has no authority to preach; for how can he bear proper testimony to the atonement, who cannot legitimately use the sacred symbols which represent it? How can any ministers answer it to God, who preach from year to year, without once administering the Lord's Supper? *This is a sinful innovation of modern times*. The ancient church of God knew nothing of this, nor of the no less flagrant absurdity of obliging genuine Christian converts to go to strange communions to receive the symbols of their Lord's sacrifice!"

This rule, then, is *unscriptural, cruel, and unjust*. Young men on trial as Ministers, Local Preachers, and Class Leaders, are as justly entitled by the Scriptures to give the sacrament, as the superintendent and his helpers; and not only so, but, where *every minister is absent*, God's people have scriptural precedents for attending the ordinance daily at home, as families, or in company with others, as may best suit their convenience and inclination.

"The Lord's Supper shall always be administered, in England, according to the form of the Established Church."

The twenty-eighth canon of the Established Church says, "No minister, when he celebrateth the Communion, shall wittingly administer the same to any but such as *kneel*, under *pain of suspension*." We are told that when Christ and his disciples *instituted* the sacrament, *he sat down and the twelve with him*. The same posture used at table was used at sacrament. About 1218 years after Christ, Pope Honorius III. discovered a more excellent way than that of Christ and his Apostles, and ordered the people to **KNEEL**.



at sacrament. The Church of England has adopted the *Pope's* way, and threatens with *suspension* all ministers who give the sacrament to any that prefer the example of Christ to that of the Pope. And this rule binds the *Methodist Societies* not to imitate the example which *Christ* and his *Apostles* have set. St. Peter, therefore, must have been mistaken, in saying, *Christ also suffered for us, leaving us an example, that ye should follow his steps*; or, that rule is a wicked one which forbids our doing so.

The case certainly grows darker as we proceed; and these professed *ministers* of Christ appear to have got out of their place in assuming the office of *legislators* in his church. An authority is recognised, which is to control the authority of Christ himself in his church, and determine when, where, and how far, he is to be obeyed: in fact, whether his dying command is to be obeyed at all. It is, then, a serious question, Have not these *legislating ministers* of Christ, by making such laws, absolutely become the *opposers of Christ*? And is there not reason to fear, that those who substitute the authority of these *legislators* for that of the Scriptures, are running a hazard which they may have reason to lament for ever?

The Conference approaches, and new acts of legislation will probably transpire. Some excitement and inquiry generally precede the meeting of the body, on the question, Who is to be the *President*? Instead of an individual being chosen because of the esteem in which he is held by his brethren, or by the body generally, he is often chosen at the dictation of a few individuals. He is fixed upon sometimes for months prior to the Conference; and a canvassing takes place, like that which precedes the election of members of parliament. And, as the latter are divided into whigs and tories, so the former are divided into liberals and illiberals. The liberals, like the Dissenters, say, "Nothing is binding upon us in faith or practice, but what is warranted by Scripture." The others act more upon Paley's principle of expediency, and are constantly labouring to establish an authority in matters of faith and practice, which is not sanctioned by Holy Writ. The rules relating to the sacrament, already noticed, and the Test Act of more modern date, are proofs in point. The recent transactions at Manchester will bring these parties into warm opposition, in electing the President for the ensuing year. If the liberal party be strong, Mr. Jacob Stanley will probably be raised to that honour; if the tories, or illiberals, can outdo them, (and all their strength will be put forth,) then Mr. Grindrod, or Mr. Lessey, or perhaps Mr. Joseph Taylor, jun., will be promoted. The plan of defiance, of the people, instead of conciliation, has too long been acted upon, to be given up without a struggle; and the choice of President, will be an indication of their intended proceedings in future. Some circumstances exist, which are highly favourable to their designs. The members of the Methodist Societies, for the greater part, are certainly not of those *that are of full age, those who by reason of use have their senses exercised to discern both good and evil*. Besides this, Trustees are so dreadfully bound with debts upon chapels, that they are frightened into acquiescence with measures which their hearts do not approve. However, many are beginning to awake, and think for themselves; and, should this become *general*, the reign of priestly domination is at an end.

The proceedings of the Manchester District Meeting will be subject to notice; and the Conference will be called upon to determine whether a *faction* shall suspend a preacher who has violated no law of God or man, disturb the peace of the whole body, and exercise arbitrary power in this ruthless manner with impunity. The proceedings of this celebrated District Meeting, in 1833, are not quite settled. It remains to be decided, whether an unscriptural note is to continue the test of orthodoxy; or whether the *Bible, and the Bible only*, is to be the *supreme* authority in Methodism. But, as this question, according to report, is likely, before long, to be decided in the Court of Chancery, we shall leave it to that tribunal.

One thing that excites much attention at present, is the formation of a

school for the training of young men for the ministry. On this subject, an elaborate article appeared in the Conference Magazine for May, to which article we shall for a moment allude. In passing, however, we wish to observe, that no objection is offered to the education of young men for the ministry. The want of it has long been felt; and the intelligent part of the Wesleyans have been long enough mortified, and pained, in sitting under the ministry of illiterate and uninformed men: at the same time, the *mode* of the intended system of education, may be subjected to observation.

The writer in the Magazine sets out by stating, that such a seminary was projected by Mr. Wesley, at an early period of his history; that, though not able to carry his designs into execution as he wished, yet he laboured diligently for the mental improvement of his coadjutors in the ministry, by reading to them and instructing them himself; that some of the most eminent of his followers had similar views and feelings with himself, and that the cry of the people was for acceptable preachers; that the times are altered, and preachers that would pass very well *formerly* will not pass *now*; that learning may be united with the greatest simplicity and plainness in preaching; that care will be taken to admit none but proper young men; that it is necessary for young men, at this time, to be instructed in the art of *church government*; and that the plan of education is well adapted to the genius and circumstances of the young men to be instructed.

The writer gives us a long, as well as strong, extract from a letter of Dr. Clarke, on the necessity of a school for training candidates for the ministry. This extract seems rather to militate against the notion, than to support it. On turning to the Doctor's Letter to a Preacher, we find the following passages:—

"Our circumstances are not of that disadvantageous nature which at first view might appear. We have abundant opportunities of gaining knowledge of God's work, and the knowledge of human nature. We travel about every where; see persons in almost every situation in life; and may acquaint ourselves, if not inexcusably *indolent* or deplorably *stupid*, with most of the existing and possible varieties of men and things. This knowledge is gained by experience; the truth of whose principles you will have the opportunity of seeing continually evinced, by their being brought into constant action."

To stimulate his friend, the Doctor adds,—

"But our congregations are at present far more *intelligent* than they formerly were. The people are more enlightened; they have grown up in religious knowledge under our ministry, and they now require stronger nourishment. By earnest prayer to God, and diligent cultivation of our minds, we should keep the distance before them we had in the beginning: we have formerly fed *babes* in knowledge, we must now minister to *young men and fathers*. Therefore, we should be, in the most extensive manner, stewards of the mysteries of Christ, and patriarchs in knowledge."

In these passages, the argument on the *advanced* state of society is *neutralised*. From the mass of those thus *advanced*, the candidates are selected; and selected out of the *advanced* mass, because still more *advanced* than their fellows: and, when thus selected, they are placed in circumstances so favourable to improvement, that nothing but *inexcusable indolence* or *deplorable stupidity*, can prevent them from making proficiency. Where is this boasted argument now? Again it is pleaded, that the people *desire* a *learned* and an *acceptable* ministry. The cry to the Conference is, Do not send us *illiterate* men! Now, *how*, in the name of common sense, can the Conference send *illiterate* men? Society is *advanced* in *intelligence*; and the most *intelligent*, *learned*, and *talented* of this advanced mass of society, are supposed to furnish the body with travelling preachers. How is it possible, that the most *intelligent*, *learned*, *talented*, and *diligent* young men, in this *advanced* and *cultivated* state of society, can be *illiterate*? We must suppose that the *boast* of the *advanced* state of society is *groundless*; or, that the itinerants are chosen from the very dregs and sweepings of that *advanced* society; or, that they are taken from some *other* society than that which is so highly *advanced*; or, that they are so *inexcusably indolent*, or

*deplorably stupid*, as not to make the improvement which they ought to make, after they go out to travel.

But it is pleaded that men of learning are generally preferred to others. This is true; and true it ought to be. The reason of this is obvious. Let it be known that a man has, by diligence, prayer, and the blessing of God, acquired distinction as an able minister of the New Testament, and the impression is, he must be a man of talent, of diligence, piety, and one who is adapted to feed God's people with knowledge and understanding. And then the people say, "That is the very man we want; the man whom we will support." But when the man, instead of becoming learned and useful by dint of application, and the right use of talents given him by God, appears in *borrowed plumes*, and is indebted to the schools for his learning, the case assumes a different aspect; and the idea of learning is no longer associated with either superior talent or piety. The following is a fact. The late Rev. R. C. used to say, with much glee, "While stationed at B., Mr. G., from L—, was appointed to our circuit on a Missionary deputation. We were all elated, and thought that we should have rare doings; first, because Mr. G. had been to college; secondly, because he was distinguished by the title of A. M. But how were we disappointed! He preached such a *poor sermon*; and made such a *rattle-brained, empty speech*, that some of the local preachers declared, the worst man among them could have done better." Let a few such geniuses as this appear on the stage, and the impression will soon be general, that blockheads may leave the schools as well as the plough. The character of our parochial clergy already proves this.

But the Wesleyan Methodists are said to excite great surprise, because they have not carried the views of their founder into effect before now. Whether this is to be regretted, may be doubted. On the character of Methodist preachers, Dr. Clarke says,

"The abilities of a workman are best known by his work: judging in this way, I conceive the preachers in general to be a most extraordinary body of men. The work that is performed by their ministry, is, (I speak, I trust, with a pure conscience,) the most extensive, and the most glorious, of which I have ever heard or read. Now I judge, if these men were not very high in God's favour, he would not bless their work in so eminent a manner: and if they did not, in general, so walk as to please him, they could not stand so high in his favour: Therefore, I conclude, that the great body of preachers is a body of eminently useful and holy men, whose great actuating soul is the Spirit of the Most High. I think I know the preachers as well as any man in the Connexion: for I have made it a sacred point to hear all their preaching, both evening and morning, at every Conference I have attended, for many years. And after having seriously considered the matter and manner of their preaching, I scruple not to assert, that they are, for pure doctrine, good sound sense, various knowledge, and impressive natural eloquence, at least equal to any body of ministers I know in the nation."

Dr. Clarke is one of those who recommend the school; and yet here he maintains, that the Methodist preachers, as a body, taken at the *lowest reckoning*, at the *very least*, without school or college, are equal to any body of ministers in the nation, in piety, purity of doctrine, sense, information, and eloquence. Who does not see, at once, either that he has misrepresented the preachers, or that a school is altogether useless?

Respecting the preachers, Mr. Wesley says,

"Indeed, in the one thing which they profess to know, they are not ignorant men. I trust there is not one of them who is not able to go through such an examination, in substantial, practical, experimental divinity, as few of our candidates for holy orders, even in the University, are able to do."

Now, really, what necessity for a school for such men as these?

It does not, then, appear, that these advocates for a school have made out their case. That such a thing is *desirable*, is admitted; the *necessity* of the thing remains to be proved: and we are forced to seek some other reasons for the anxiety that is manifested for the existence of these institutions.

Happily, we need not go far. The Magazine writer adds,

"Valuable as the intellectual culture they will receive must be allowed to be, they will learn, in addition, other lessons of practical and *paramount* importance. These are times when all ministers of the Gospel ought to be thoroughly instructed in the *principles of Church government*. The spirit of strife and conflict which is abroad, requires that they should be well furnished to maintain the *discipline of Christian societies* with the meekness of wisdom. It will be more than ever desirable among us, that the spirit of kindness and love should animate the breast of the Christian pastor; but, connected with this condescension to all men, it will be necessary that he should be firm and unbending in his attachment to those *fundamental laws of the Connexion*, which, as Mr. Wesley observes, if we keep them, will keep us."

With this passage we are pleased:—"All ministers of the Gospel ought to be instructed in the principles of Church government." The truth of this may be thus proved:—

1. If the Wesleyan-Methodist Conference had understood the nature of Church government, and had been aware that Christ himself had said, *One is your master, even Christ, and all ye are brethren*, it would not have fallen into the mistake of confounding the character of *ministers* with that of *legislators*, or, in other words, that of *servants* with that of *masters*.

2. It would not then, of course, have made rules respecting the sacrament, which leave the will of trustees and stewards to determine whether the members of Society shall, in their own chapels, obey the dying command of Christ, or not; which authorise the constant neglect of this ordinance, for the purpose of retaining those *enemies* of Christ in the Society, who will neither obey his command themselves, nor continue with those who do; which forbid the imitation of the Apostolic church in breaking bread from house to house, and confine the administration of the ordinance to superintendents and their helpers *only*; and which oblige communicants, when they do attend the ordinance, to obey his Holiness the Pope, by adopting the troublesome, senseless, and idolatrous practice of *kneeling*, instead of following the example of Christ and his disciples, and adopting the usual *table-posture*. Other proofs of the necessity of all ministers of the Gospel being thoroughly instructed in the principles of Church government might be given; but these must suffice for the present.

Who, then, is to *teach* these young men the *principles of Church government*? The *difficulty* lies here. Those who betray such ignorance of these *principles*, as the men who made the above rules, and many others, can by no means be supposed to be dreaming of an office of this kind. Young men, educated by them, would not be likely to be much wiser than their teachers, and consequently just as liable to confound the two distinct offices of *legislators* and *ministers*,—a mistake which always involves troublesome and serious consequences. The men who made the *Test Act*, cannot be much better qualified to teach these principles; because, having made an *unscriptural note* the standard of orthodoxy, and *assent* to it as a truth *expressly revealed in the inspired oracles*, the condition of admission into the ministry, they have proved themselves to be either *unacquainted* with the Scriptures, or decidedly *opposed* to them. Neither can those who composed the famous District Meeting at LEEDS, which cut off a *thousand members* from the Society, for nothing but wishing these legislators to set an example of obedience to their own laws, be considered eligible; because a few such district meetings would put an *end* to Methodism: and the legislators can scarcely be thought to *intend* this, though it cannot be denied that their proceedings *tend that way*. The men who drew up the resolutions relating to Joseph Rayner Stephens, will hardly do; because, as those resolutions contain some things which are *contrary to fact*, the writers would be in danger of *teaching* the young men to write and publish in *opposition to truth*. The question is surrounded with difficulties; and, unless we suppose the Magazine writer to imagine that the Methodists will always submit to be governed by *anti-scriptural rules*; like those above described, he must allow that we have no men in the Connexion (at least, we know of none) that can teach the New Testament *principles of Church government*. A great part

of the Rules which have been made since the death of Mr. Wesley, betray such unacquaintance with the New Testament, or indifference about it, as clearly shows the unfitness of these men to take the place of Christ himself, and act as *lawgivers* and *masters* in his church.

We are, therefore, driven to the melancholy conclusion, that all ministers of the Gospel ought to be thoroughly *instructed* in the principles of Church government, and especially Wesleyan ministers. The want of this has occasioned all the divisions and disturbances in the body; and, unless this want be speedily supplied, it will not hold together long. It is useless to say, "Methodism must be supported as it is." It *will* not, it *cannot* exist as it is. Many of its rules are unscriptural, like those we have noticed; many of its lawgivers are arbitrary, headstrong, ruthless men; the cases of *Leeds*, *Derby*, *Newcastle*, and *Manchester*, prove this. Unless, then, Methodism is entirely forsaken by Jesus Christ, and abandoned to destruction, he will prove himself to be the *only lawgiver*, the *only master*, in his church. The men who usurp his place, and make laws which subject divine authority to human caprice; which *bind* his people in matters in which *he* has left them *free*; which make subscription to a doctrine now generally understood to be unscriptural, the test of admission into the ministry,—will be dethroned. He will teach them that the work of ministers is not to *make* laws for his church, but to keep, teach, and enforce the laws which *He, himself*, has made; and neither add to, alter, nor diminish them. The principles of church government will *then* be understood. The precepts, directions, and usages of the New Testament, and these *only*, will be regarded in the Christian church. The question will not then be, Has Mr. Wesley, has the Conference, or have our preachers said this? but, Has God said it? Has Christ, the *only* lawgiver in his church, enjoined it? Where is it *written* in the *Scriptures*? Nothing will then exclude from membership in the church on *earth*, but what excludes from the church in *heaven*.

It will now be said that the strong declarations of Mr. Wesley and Dr. Clarke are at variance with the fact, that intelligent Methodists are, and have long been, pained with the ministry of illiterate, ignorant men. Nothing is more easy than to show their harmony. Most of the Methodist preachers are a credit to their calling; but not all of them. Numbers have gone out to preach the Gospel who never had any ability for the work; and this class is likely to increase. So long as a declaration of assent to an *unscriptural note* is the *sine-qua-non* of admission into the body, men of intelligence and integrity must necessarily be excluded. The cases in the "Life and Labours of Dr. Clarke," are proofs in point. Let, then, the *Test Art*, which, "like another *Cerberus*, is stationed at the entrance of the Wesleyan-Methodist ministry," be *set aside*. Let men of talent and information be allowed to enter upon that ministry, and, by manifestation of the truth, commend themselves to every man's conscience in the sight of God, without being subject to the vexatious persecutions to which some are subject *now*. Then, if a school is wanted for the benefit of *such* men, it will no doubt be supported. But, *till then*, there will be no small degree of suspicion that the projected school is intended rather to further the designs of arbitrary men, than to promote the welfare and usefulness of the Connexion. Upon the whole, though decidedly favourable to the education of young men for the ministry, we cannot see the absolute necessity of the projected school: and, if we could, yet the state of the old preachers' fund; of the schools for the preachers' sons; of the chapel trusts; and the agitation and dissatisfaction which pervade the denomination generally, conspire to prove, that the present is not the most favourable time for adding *four or five thousand pounds annually* to its already overwhelming burdens.



## OLD JOHN.

We've a NEWTON, a BUNTING, and two or  
three more,

And we have had a WATSON and CLARKE—  
For industry, energy, talent, and lore,  
And piety, men of some mark :

But still I defy you the man to select,  
From this or the age that is gone,  
Who was, or, in wisdom that's good to direct,  
Is half so profound as OLD JOHN.

Like his Master before him, he came to his own ;  
But his own at his faithfulness spurned :  
So, leaving the Judaised Christians alone,  
Like Paul, to the Gentiles he turned.  
In highways and hedges, in city and field,  
He laboured triumphantly on ;  
For the Spirit of Pentecost mightily sealed  
His word from the lips of OLD JOHN.

Then college-bred Antiehrst angrily frowned,  
And priests their anathemas hurled ;  
And the Church (as they call it) by Satan was  
found

The dearest ally in the world :  
But a sanctioning smile, from his God and his  
guide,  
On the dauntless evangelist shone ;  
And, as SAMSON the cords that his brethren  
had tied,  
So burst all his trammels OLD JOHN.

As the sapling is bent so the tree is inclined,  
And a blot it is hard to erase ;  
But who from its trammels the prejudiced  
mind

Shall free, but the Spirit of Grace ?  
'Twas He, who can do whatsoever he will ;  
'Twas He, who is hindered by none ;  
'Twas He—and His power is omnipotent still ;  
'Twas He that delivered OLD JOHN.

At Bigotry's bosom he hung when 'twas full ;  
And high were her hopes of her son,  
When, touched by prelatig digits his skull,  
His canonical race he began :  
For a while to the orthodox turnpike of hell  
He rigidly elave ; but anon  
Both Canons, and Rubrics, and Articles fell  
To a waste-paper price with OLD JOHN.

Though at Oxford (which still, as but lately  
we saw,  
Is of all true religion the centre)  
He swore, as demands University law,  
Conventicle never to enter ;  
Yet his oath he abjured without perjury's guilt,  
And where is the town holds not one,  
Whose doors were not entered, whose walls  
were not built,

By that "*fellow of Lincoln*," OLD JOHN ?

For he deemed it no treason in houses to  
preach,  
Unsteeped or unconsecrate ;  
And held that whom God had commissioned  
to teach,

For the "orders" of man need not wait ;  
But, if they were wanted, a priest, he main-  
tained,

(What more could the stannchest Noneon ?)  
Were as valid by priest as by bishop ordained ;  
And some *were* ordained by OLD JOHN.

He preached without book, and he prayed  
without book ;

And, spite of episcopal virtue,  
Contended that, though yon the bread and  
wine took

From a layman (if clean), 'twould not hurt  
you.

He'd a host of heretical notions beside ;

But all were included in one :—

"The Bible's the only infallible guide  
"Of practice or faith," said OLD JOHN.

And he gave what he challenged, the freedom  
to think,

Imposing no faneiful creed,  
But the flock at "still waters" forth-leading to  
drink,

And into "green pastures" to feed :  
So, peaceful and prosperous, blessing and  
blest,

The stream of his labours flowed on ;  
And the church that he gathered together had  
rest

All the days of enlightened OLD JOHN.

But that meekness of wisdom which signa-  
lised him,

With him almost wholly departed :  
His haughty successors were fond of their  
whim,

And the fonder the more they were thwarted.  
The station of 'servants to Christ and his  
church

They quitted, the chief servant gone ;  
And, setting up masters, left quite in the lurch  
The "line upon line" of OLD JOHN.

Like the Pope with his foot on the emperor's  
neck,

Their supporters they underfoot trod ;  
Their will became law, and but little they reck,  
Though it clash with the law of their God.  
And huge are the loads, their own shoulders  
exempt,

They bind where their father bound none ;  
Yet murmurs to silence they coolly attempt-  
To cast all the blame on OLD JOHN.

"Hear no cry for quarter ! Sink, burn, and  
destroy !"

Are the rules of those butchers called kings ;  
And him they receive with most honour and  
joy,

The bloodiest tidings who brings :  
So—Truro be witness, with Ashton and Leeds,  
Is the palm of the Conference won ;  
And he that stands foremost in off-cutting  
deeds,

Is but second in rank to OLD JOHN.

But his name, which so often is taken in vain,  
Its honour will yet vindicate :

And they who the freemen of heaven have  
dared chain,

Will rue their presumption too late :  
For the people will snap the best cords they  
can twist,

Like tow, as Manoah's strong son ;  
And "Minutes" no greater respect will enlist,  
Than Canons obtained from OLD JOHN.

J. M. H.



ON THE CONDUCT WHICH BELIEVERS SHOULD OBSERVE  
TOWARDS UNBELIEVERS.

The partial extent and limited influence of Christianity, is a subject which deserves the serious consideration of every follower of the Redeemer. More than eighteen hundred years have rolled on since the Saviour of the world delivered this parting address to his disciples, "Go preach the Gospel to every creature;" and yet of large portions of the human family it must still be said, "darkness covers the earth, and gross darkness the people: there is no vision, and the people perish." Equally lamentable is the fact, that even where the Gospel is faithfully preached, the Bible circulated, and books adapted to every grade of intellect, and every class of society, and presented in the most impressive, instructive, and attractive form, are distributed, still it must be admitted that many remain "ignorant and out of the way," and are "destroyed for lack of knowledge." How is all this to be accounted for? Why should the whole creation groan and travail together in pain until now? Why are the plain, essential, prominent truths of the Bible so little understood, so imperfectly believed, so partially practised? Must the inquiry be solved by a reference to the divine sovereignty, and thus the blame be thrown upon God? No, say the oracles of truth; for "God would have every man to be saved, and come to the knowledge of the truth." No, says the genius of Christianity; as the curse is extensive and universal, so let the blessing be. No, says every devoted, sincere, and humble follower of him "who went about doing good;" we are bound to spread the savour of the knowledge of Christ in every place. No, say philanthropy, patriotism, and benevolence: the fault, the blame, is with man, and man only: some are reckless of their temporal and eternal weal, others are inattentive to their obligation and duty. On a careful and impartial inquiry, the fact that Christianity does not universally prevail, is not invariably triumphant, may be traced to the improper conduct, through culpable ignorance or gross inattention, or to the actual inconsistency of believers; their manifest neglect of carrying out the great principles of Christian truth, in their habitual intercourse with those who are "without Christ."

It will be the object of this Essay to describe who are unbelievers, or "without Christ;" and then to consider what is the deportment which should be manifested towards them by such as are "in Christ," and, consequently, true believers.

We find the phrase "without Christ" employed by the Apostle Paul, with reference to the Ephesian church, previous to the conversion of its members. "Wherefore, remember that, at that time, ye were without Christ." The Christians at Ephesus were principally, perhaps entirely, converts from heathenism. Before the preaching of the Gospel in that renowned idolatrous city, its inhabitants were totally ignorant of Christ, and, consequently, without union to him, or faith in him, and, therefore, were destitute of all the blessings of redeeming mercy. Hence the term may be, without the least difficulty, applied to Jews, Heathens, Deists, or any such as avowedly deny the essential doctrines of the glorious Gospel. What worth soever, natural or acquired, they may possess, they are evidently "without Christ."

But wherever divine truth is generally admitted, wherever its essential principles are universally diffused, and its prominent features impregnate the very constitution of civil and social life, it is easy to conceive that many may act under its influence, possess its spirit, and partake of its blessings, who, at the same time, are very imperfectly acquainted with its system and theory. They may evince a more exemplary attachment to the Redeemer, and a stricter observance of the practical parts of Christianity, than those who, from education or other causes, are more accurately acquainted with the economy of mercy, but yet may be extremely defective as to its essential spirit and holy influence. The sordid Balaam and the

apostate Judas were without Christ, notwithstanding all the sublime inspiration of the former, and the probably extensive knowledge of the latter; while Nicodemus, notwithstanding his timidity and ignorance, evidently possessed the latent principle of genuine piety which was pleasingly developed in his future history. The subject is involved in no ordinary difficulty; for how shall we fix the *data* by which definitely to determine who *are* "without Christ," especially with regard to nations professedly Christian? It is of a very comprehensive character, involving the distinguishing doctrines of the Gospel, the peculiarity of religious experience, and the nature of Christian practice; it must be viewed as of very high importance, for we are commanded to "walk in wisdom" and to "walk honestly," while ministers are "to have a good report of them that are without."

It may assist us to define and apply the phrase, if we consider first what is meant by being *in Christ*.

The expression evidently denotes knowledge of his person, his work, and his offices, with union to him, public profession of his name, and a life corresponding with the precepts of his kingdom. We have, then, no difficulty with regard to the open and avowed foes of the Redeemer, or to those who, if they profess his doctrine, yet "in works deny him," or to such as may pretend attachment to his cause, and reverence for his authority, while, however amiable and consistent in their conduct, they reject those fundamental truths of divine revelation upon which the sacred fabric stands. We should be guilty of the grossest perversion of language, if we designated such "in Christ." They are evidently "strangers and foreigners," and "afar off from God by wicked works." But are there not those, although they "contend for the faith once delivered to the saints," and liberally support and zealously propagate Christianity, whose lives, if not absolutely unholy, are obviously defective in many of the essential graces and duties of "pure and undefiled religion," Pharisees who wish to have praise of men, and who "verily have their reward?" On the other hand, may there not be those, who, though they have very imperfect, contracted, and, in many respects, even erroneous views of divine truth, yet display a spirit and deportment greatly excelling more enlightened and ardent advocates of the Gospel? The former must be considered objects of suspicion, the latter of hope. Of the first we may justly say, "We stand in doubt of you;" of the last, "Thou art not far from the kingdom of God."

In all these matters, we should consider principles rather than persons; make Scripture our standard, but exercise care in its application. We should not account a correct creed, a credible profession of religion, or zeal in the cause of God, certain evidence of being in Christ; nor defective knowledge, existing imperfections, and a culpable neglect of an ostensible profession of Christianity, positive evidence of being without Christ. In regard to the former, our Lord's assertion (Matth. vii. 22) proves that many may go even further than we have stated, and yet be everlastingly banished from his presence; while, with regard to the latter, the Scriptures record many instances of those, who, with imperfect knowledge and manifest inconsistency, had "the root of the matter," "were wise to salvation," and had "received the truth in the love of it." We need only mention the first disciples of Christ, to illustrate and establish the truth of these remarks. When first they attached themselves to their Master, how little did they understand the nature of his cause, and the design of his mission; yet they possessed the germ of vital godliness, the seminal principle of genuine religion; and, though, at first, only babes, they eventually "came unto a perfect man; unto the measure of the stature of the fulness of Christ."

Those who manifest ignorance of the doctrines of Christianity, who are evidently destitute of gracious affections, whose conduct is at variance with the genius of the Gospel and its divine precepts—such we are warranted to conclude to be in "the gall of bitterness and the bond of iniquity," whatever their name and profession. If only one of these essential elements

of the Christian character is wanting, the deficiency justifies the conclusion that those in whom it is found are "strangers and foreigners," they cannot be "fellow-citizens of the saints and of the family of God"—they are unbelievers—they are without Christ; and of such, alas! the majority of the human race is composed. Highly important, then, is the inquiry, in what manner Christians should act towards them.

In reply to the question we may remark, that *their society should not be improperly shunned*. We strangely err if we interpret those principles of separation from the world which Christianity enjoins and enforces, as extending to a total renunciation of the claims of society, an utter disregard of the respective duties of our several stations, an anchoritish inattention to the various obligations of civil and social life. As the world is at present constituted, we cannot avoid frequent intercourse with those who are "without Christ;" for then, as the Apostle reasons, we must "needs go out of the world." Their company must not indeed be preferred, nor must their principles be imbibed, or their example followed: in these respects, we must "come out from among them and be separate;" but, if we totally withdraw from their society, is not the "light put under a bushel?" and are not unbelievers left to perish in their sins? Our religion neither abrogates any of the laws of nature, nor does it annul any of the obligations which we owe to our species. On the contrary, we are commanded to give to all within the sphere of our influence, the full benefit of those superior advantages with which we are endowed by a beneficent Creator.

In many cases, so far from shunning, we must actually seek, the society of those who are, in the strictest sense of the term, "without Christ." We must fearlessly enter the territory of the enemy, and challenge the votaries of the "god of this world" to the arena of spiritual conflict. Christians must commit frequent acts of aggression on the empire of darkness, and carry the doctrines of the cross into the very heart of the enemy's camp—to lands "where Satan's seat is;" nor must they think of terminating their efforts till "all shall know the Lord from the least to the greatest." And what is true of heathen lands, may be also applied to the most restricted circle of social life. We may hope to bring to the knowledge of the truth those who are without Christ, by such intercourse as friendship, and prudence, and Christian affection, may dictate. Matthew, the converted publican, made a feast, and invited his former companions to be his guests, and the Saviour honoured them with his presence. The Apostle Paul sought every possible opportunity, by public and private intercourse, to convert his brethren the Jews. Our religion has but a very feeble influence on the mind to be endangered by a suitable, perhaps indispensable, intercourse with those "whose portion is in this life;" and may not ample encouragement be derived from the prevailing advocacy of Christ, who prays, "not that we may be taken out of the world, but that we may be kept from the evil that is in it?"

Again, in the intercourse of believers with unbelievers, or those who are "without Christ," *existing excellences should be acknowledged and commended*, while there should be a judicious exposure of defective principles. The young ruler who came to Christ lacked one thing, and all his amiability could not supply the deficiency: yet it is said our Lord "looked on him and loved him." Certainly this could not be a complacent love, he could not delight in the man who preferred gold to God. The expression must therefore denote, that he admired and commended existing excellences; the possession of which only augmented the guilt of the possessor, and increased his condemnation.

Human nature, although depraved, is not demonised; some traces of his great original are still apparent in mortal man—some relics of his primitive glory and pristine state still remain. Besides, divine revelation, through tradition and other channels, has been in a degree diffused over the whole human family. Hence among savage and uncivilised nations, customs are frequently found that must have originated in the oracles of truth; and it

may be argued that all the excellences ever discovered in such quarters, could be traced to the Bible as their source. From these considerations it follows, that we may expect to find virtuous principles even among those who, in the strictest sense of the phrase, are "without Christ;" and such is actually the case, as the history of ancient and modern heathens abundantly attests. Their virtues, however, are often so impregnated with vice, as to justify the expression of Austin, who called them "splendid sins." Yet it would be folly not to admit the existence of abstract good, or to deny its influence and operation.

Where the Gospel is systematically received, and its effects are generally felt, it is reasonable to expect that its direct or collateral consequences will be to a great extent universal. Hence we may find genuine philanthropy, ardent, and, in many respects, enlightened patriotism, unostentatious benevolence, profound erudition, and many very eminent excellences, exemplified in the conduct of those who are in the "gall of bitterness and the bond of iniquity." The want of genuine piety, like the fly in the ointment of the apothecary, pollutes and profanes the whole; and, though these virtues may be "highly esteemed among men," the possessor of them is "abomination in the sight of God."

Now, Christians, while recognising and properly applauding whatever good may be found in those who are without Christ, must instruct such individuals, that the value of existing excellences will be enhanced, that they will receive a right direction, and be accepted by God, when united with the "faith that works by love, overcomes the world, and purifies the heart." The tree may be radically bad, but yet possess the germinating principle; and, when divine grace is grafted on such a stock, its potent influence will be diffused through the whole, and produce the "fruits of righteousness."

In their intercourse with those who are without Christ, believers should display *integrity*, *candour*, and *generosity*. The system of pious frauds to which the Church of Rome resorts, has often received merited censure and contempt. But among avowed Protestants, does not something analogous often exist? What unworthy efforts are sometimes made under the idea of removing, though they generally more strongly rivet, the chains of prejudice and bigotry! What attempts to woo and conciliate, and, by a variety of artful expedients, to render divine truth palatable to the perverted taste of unbelievers! Thus the Gospel is robbed of its native dignity and grandeur, and appears more as a distorted caricature, than as a correct representation of its essential nature. When unbelievers perceive this, they turn away with disgust, and remain hardened in their crimes. Such a line of conduct is directly contrary to the genius of revealed truth, and to the example of the Redeemer. We profess and propagate a religion of truth—a religion opposed to every thing disingenuous and hypocritical: like the luminary of day, it shines by its own effulgence, and disdains every artificial aid to exhibit its worth or to promote its claims.

If the conduct of believers towards unbelievers is upright and honest, it must of necessity be *generous* and *benevolent*. That was a short but very comprehensive eulogium, "he went about doing good." The sphere of the Saviour's benevolence was bounded only by the limits of the globe. Human misery, in all its varied forms extending over the mental, moral, and corporeal system of man, diffused throughout the political and social economy of human life, presented a vast field for his infinite benevolence. This barren wilderness, under his heavenly culture, is destined to become as the garden of the Lord—this "desert shall rejoice and blossom like the rose;" and the consecrated graces, and talents, and energies of his people, are employed to seek, and, ultimately, to attain this important end. Christians, then, should show those who are "without Christ," that they wish to do them good, to promote their happiness in time and eternity; that their benevolence respects their whole system and circumstances; that for them they live and labour, and for them, if it be necessary, they are willing to die.

The exhibition of this principle of heaven-born love, cannot fail to command their respect, subdue their prejudice, obtain their esteem, and bring them into union with him "whose lovingkindness is better than life." The records of the Christian church present many and illustrious instances of the powerful efficacy of sincere, enlightened, ardent Christian affection, over those who were "ignorant and out of the way," and "dead in trespasses and sins." Believers should study the *most appropriate methods of presenting divine truth to the minds and hearts* of those who are without Christ; and, of course, especial regard should be paid, in the first place, to their respective stations, talents, and circumstances. It would almost appear as if the Apostle Paul departed from that system of integrity and candour to which reference has been made; for he says with regard to some with whom he had to do, "Being crafty, I caught you with guile." He is, however, the best commentator on his own words; for he says, "I am a debtor both to the Greeks and to the barbarians, both to the wise and unwise;" and again, "To the Jews I became as a Jew, that I might gain the Jews," &c. &c. These assertions are abundantly illustrated by his conduct: his intercourse with society was distinguished by great variety, as to mind, manners, habits, stations, prejudices; and, in his apostolical efforts to extend the knowledge of Christ, he was honoured with distinguished success, so that he could say, "Thanks be to God, who always causeth us to triumph in Christ, and maketh manifest the savour of his knowledge by us in every place." In these respects he closely followed his divine Master, whose public and private instructions embraced every class of society, every grade of intellect, and every description of character.

In the next place, instead of dwelling on subjects on which they differ, Christians should, if possible, select, in their intercourse with unbelievers, those in which they may be agreed; and then the *argumentum ad hominem* may be employed with singular advantage. Thus the Saviour acted in the Pharisee's house, when he drew from Simon an admission that applied to the poor woman who "bathed his feet with her tears, and wiped them with the hairs of her head;" and of whom it was said, proverbially no doubt, that "she was a sinner." Thus the Apostle Paul acted when before Agrippa he said, "King Agrippa, believest thou the Scriptures? I know that thou believest." Thus the apostolic Brainerd acted in his intercourse with the American Indians: he got them to admit some truth, and then reasoned from their own acknowledgments and admissions. And thus must every disciple of Christ act with unbelievers, or those whose partial illumination may lead them to the belief and avowal of many important truths.

Believers should give an enlarged and a comprehensive view of Christianity, and show that the design is to make them Christians and not partisans. An enlarged and a luminous exhibition of Christianity will solve many of the difficulties which those who are without Christ feel: it will expand their minds and captivate their hearts. But, if a contracted, or perverted, or sectarian view of the sacred system is presented, what can be expected but that unbelievers will be confirmed in their prejudice, and remain "ignorant and out of the way?" And if it is apparent, that the principal object in view is to bring them over to a party, is it not probable that they will be confirmed in their opposition, and look on such proselyting devotees with indifference, perhaps contempt? Let unbelievers have their attention awakened to the great doctrines of revealed truth—let them be directed to a diligent study of the sacred Scriptures—let them be urged to seek the spirit of the Gospel, and follow its infallible directions; and then it is a very inferior consideration, whether they "see eye to eye," and are agreed in controverted points on which the disciples of Christ agree to differ. Christians should compass sea and land to make a Christian, but not a proselyte to their peculiar tenets, or they will incur the censure pronounced on the ancient Pharisees, and may injure rather than benefit the souls of men, by making them "tenfold more the children of hell than before."



The prejudices of unbelievers should be treated with tenderness; and, in many cases, they should receive credit for sincere, though imperfect and mistaken, views of religion. "We were gentle among you," says the Apostle Paul, "as a nurse cherisheth her children." The ignorance of the disciples of Christ generally, and of Peter particularly, respecting the extent of the Gospel as embracing the Gentiles, arose from sincere, though mistaken, attachment to their Master, and was the effect of their Jewish pride. Time corrected their errors, they saw the way of the Lord more perfectly, and must have been astonished at their previous folly and blindness. So, local or educational influence may often obscure the mental vision: men are viewed through the films of party "as trees walking;" but judicious intercourse with enlightened Christians, may enable such, in due time, to "see every man clearly." They may be attached to a church essentially defective and corrupt, as the Church of Rome, or England, or Scotland, and cleave as pertinaciously to the "wood, hay, and stubble," as to the "gold, silver, and precious stones," till the "fire shall try every man's work of what sort it is," and then shall they "come forth as gold purified." Christians should carefully and cautiously superintend this process, and endeavour "not to offend one of these little ones."

Again, in their intercourse with unbelievers, Christians should avoid any thing like an intimation, that, because now without Christ, therefore they are likely to remain always "without Christ." The divine sovereignty may be very often employed as a principal argument to bring sinners to the Saviour, and with no other intention should it be advanced. The doctrine of election, as stated in the Scriptures, presents the most powerful inducements to urge the ungodly to "consider their ways," and "turn to the Lord;" and, if the smallest intimation of genuine penitence, the feeblest evidence of saving faith can be discovered, this doctrine, then, affords the strongest consolation. But "secret things belong to God; while things that are revealed belong unto us and to our children." Those who are without Christ may be assured, from the infinite nature of divine benevolence, the ample provision made for the salvation of the human race, the unlimited promises and invitations of the Gospel, and the appropriate means in constant requisition for the recovery of lost man, that there is equal, nay, greater probability, to believe that they *are* elected, than that they are *not*. The plan of redeeming mercy must be exhibited in the same way as it was by Christ and the Apostles, as the grand remedy for all the ills and evils introduced by sin into a ruined world; the ungodly of every description must be assured, that "whosoever believeth shall be saved," and those, and those only, who believe not, are condemned; "that Christ will in no wise cast out those who come unto him;" and that "whosoever will, may come and take of the water of life freely."

A tone of harshness and dogmatism, and all irritation of temper, should be particularly guarded against by believers, in their conduct towards unbelievers. "He that winneth souls is wise," and we are not likely to win, if we threaten and scold. The wisdom that cometh from above, is pure, peaceable, gentle, and easy to be entreated; and this is the wisdom that should be employed. The truth, however clear to believers, may suffer in their mode of presenting it to others. The solar ray is luminous in itself, but the density of the atmosphere may obscure its effulgence; or the medium through which it passes, or the objects on which it falls, may seem to diminish its lustre. All this applies to imperfect mortals, in the exhibition and reception of divine truth. Humility, gentleness, and a proper selection of subjects, plain and obvious, should be especially studied, in order to lead unbelievers to examine for themselves, that conviction may be the result of investigation, rather than a blind submission to those who assume a tone of authority, and vainly imagine that their *ipse dixit* must determine "what is truth."

Finally, those who are without Christ, must recognise in Christians a practical exhibition of the holy influence of the doctrines they would in-



culcate. Little success can be expected, however correct the theory, and however wise, judicious, and well-timed the exhibition of it, unless it is sustained and supported by the incontrovertible evidence of example. Truth is embodied in conduct; and in this respect no one can plead inability in seeking the conversion of the ungodly. In this way a Missionary's efforts must first commence. He can have but little oral communication when he arrives in a heathen land: time must elapse ere they can "read in their own language the wonderful works of God;" but the very fact of his coming so far to teach them the good and right way, a blameless life, and a benevolent spirit, will tend very eminently to prepare the mind to "receive the truth as it is in Jesus," and "make men wise unto salvation, through faith in Christ." And if they would do good in lands professedly Christian, but where heathens abound, believers must "let their light so shine among men, that they may see their good works and glorify their Father in heaven."

This subject is of immense importance to Christian ministers, and all public persons whose office is identified with the diffusion of religion.

It should lead all to the diligent study of human nature, especially as portrayed in the Scriptures of truth.

It justifies Christians in seeking and obtaining important stations where they may be exposed to difficulty, and have to contend with danger. The seat of magistracy, and a place in the senate, present important spheres of usefulness, that should neither be neglected nor abandoned, although the possessor may often exclaim, "Woe is me, that I dwell in Mesech, and sojourn in the tents of Kedar! I dwell among a people of unclean lips." The instances of Nehemiah in the palace of Ahasuerus, and Daniel in the successive courts of Babylon and Persia, sufficiently prove what immense advantage may result from the presence of holy men of God, even where Satan's seat is.

J. R. C.

*Emsworth.*

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### NATIONAL EDUCATION.

In commencing our remarks on National Education, there is one point of divergence betwixt many of our modern states, and some of the civilized states of antiquity, which is strikingly indicative of the radical difference betwixt ancient and modern ideas on subjects of civil polity. We are here alluding to the care and anxiety which was every where manifested for the intellectual and moral education of the people; but we allude more particularly to the soundness or unsoundness of the opinions that were prevalent on this subject. The abstract value of an opinion is not, however, to be tested merely by the results which may have been developed, or, at least, may appear to have been developed, by its being acted upon, at any given period of our historical existence. It may have been connected with other principles of conduct, other objects of aspiration, other impulses to action, and, consequently, may have exhibited quite a different *phasis* from what it would have done in another and a different epoch of our moral education. "Religions, and languages, and forms of government, and usages of private life, and modes of thinking—all have undergone a succession of revolutions;" but there is a plastic energy in the human mind which adapts itself to all circumstances, and which has left its impress upon the character of every age that appears "radiant above the flood of time."

Proceeding upon the fundamental principle, that men have a moral character to sustain in their corporate as well as their individual capacity—that the working of the social system must (with respect to its grade of perfection or imperfection) bear a corresponding ratio to the intellectual and moral education of the citizens—the Greek States had a tangible object in view, and a tangible object to realise. In their political writers, as well as those writers who merely touch upon these subjects incidentally, we see the

same prevailing idea; we see it in the imaginary Republic of Plato, in the introduction to Xenophon's historical romance of the *Cyropædia*, as well as in the more definite and elaborate works of Aristotle. The idea that men were not born for themselves, but for the service of the State—that our own personal interests were, on every occasion, to be sacrificed to the general honour and well-being of the community, was far more firmly rooted amongst the Greeks than any civilised country of Europe. The employment of a vast number of slaves—the distinction which existed betwixt liberal and illiberal occupations—and the consequent exemption of the great body of the citizens from manual labour, left the Greeks far more at liberty for the acquisition of such accomplishments as might happen to be in request, than the labouring classes or their employers in any other country can ever expect to be.

Making every allowance for the alteration that has taken place in the character and circumstances of modern States, may not the same principle be brought into operation, and may not the social union be made available for the elevation of national character, as well as for the production of national wealth? The organ of production may be largely developed in the human being; but we strongly suspect that the organ of employment must be somewhere in its immediate neighbourhood, and that the phrenologists are culpable in not pointing it out to the consideration of statesmen and political economists. The mere physical existence of man is not the single point to which his Creator has limited his capacity for fruition. This is the state of nature: it is the state of the savage. Such a one may be said to exist; it is true; but then he exists merely as an animated mass of elementary particles—a compound of vital, chemical, and mechanical properties; and the periods of his existence are discriminated by no other peculiarities, but the physiological processes of nutrition, decay, and dissolution. That the great majority of our species are limited to such an existence, only shows the difference that exists betwixt the *actual* and the *possible*. To argue from the fact of their present condition and the extent of its duration, that they were never intended for any higher mode of existence, would be to argue point blank in opposition to their faculties and capacities. We are not fond of calling names in treating a subject which trenches so much upon the confines of Politico-Religionism; but if there be one species of Atheism worse than another, it is this which bears emphatically the “mark of the beast.” It may be the curse of the human race to “earn their bread by the sweat of their brow;” but we are not bound by any adamant chain of necessity, and the amelioration of our destiny is in a great measure committed to our own reasonable exertions. In this point of view, we wish to conjure up no *beau idéal* of Utopian perfection; “for perfect happiness exists only in the imaginary regions of philosophy, like the universal remedy or the transmutation of metals.” We seek but the possible; it is a career sufficiently splendid for genius, and difficult enough for the greatest virtues. When the world has become every thing that it is capable of becoming, this paradise will still be, according to the ideas of the Asiatics, only a *garden*; but this garden will be a delightful abode compared with that *savage forest where men have so long wandered*.<sup>22\*</sup> The first question, then, in the order of discussion, would appear to be—who is to commence upon the aggressive? Shall we defer it until there is some simultaneous movement on the part of the people, and until we have an opportunity of acting upon the principle of the economists, and adjusting the *supply* to the nature and ratio of the demand? This would, indeed, be a strange perversion of the common order of things—to expect to reap the fruits where we have not sown the seed. Our mental appetite, in this respect, bears no analogy to our physical—we are born with the one, but the other (our appetite for intellectual cultivation) must be created. The great difficulty is not in administering the supply, but in creating the demand. Until the film is first removed from their vision, it is impossible that the people should discern what is for

\* *Cœuvres de Bentham*, tom. i. p. 301. Ed. Brussels.

their own interests ; and, until they do discern it, it is impossible that they should manifest any anxiety for its acquisition. If it be foolish to expect that knowledge will, somehow or other, descend upon us "like the dew from heaven, or spring up in our minds like the grass upon the field," equally foolish is it to wait until national ignorance has completed the catastrophe, until theories have been diffused which nothing can quell except the misery which they may have created, and until the social body has been thrown into convulsions, or into that state of langour which is neither life nor death, but the

———"drear agony between,  
When all is felt, and heard, and seen ;  
The wheels of motion set ajar,  
The body and the soul at war."

The next question would appear to be—have we any just or legal claim upon the Government to undertake and promote the general education of the people? Can national education be considered as one of those duties in return or equivalent which the people have a right to expect from the Government, by way of compensation for the pecuniary sacrifices to which they are subjected on its account? To provide for national defence against foreign aggression, may be the first duty of a Government : to provide for the personal security of the citizen—for the due administration of the laws, may be another ; but all this furnishes us with no reason why national education should be eliminated or expunged from the list of government duties. It may be said, that, by acting upon this plan, we shall bring Government too much in contact with the domain of private life, and that the tendency of Governments "*trop gouverner*" is already sufficiently strong. This is, however, the very point in which they have hitherto interfered too little ; and, therefore, it would be unfair to anticipate their conduct by the prospective application of any maxims, upon which they may have acted with respect to commercial matters, where there is a more ample field for the operation of interest and prejudice.

As the following passage, which occurs in the *Allgemeine Literatur-Zeitung* for October, may present a difficulty, and consequently require a little illustration, we take the liberty of extracting it. The writer is reviewing a work on the science of "Civil Polity," by Mehl, Professor of that department in the University of Tübingen. When the writer of the article comes to discuss the principles which Mehl has laid down in his second book, with respect to the care of the state for the intellectual and moral character of the citizens, after some preliminary remarks, he thus proceeds :—"We are not only disposed to coincide fully with the author, when he lays down the position, that all the educational institutions of Government are and may be accessible to the people, without any accompanying means of compulsion (to be exercised on the part of the powers that be) ; but we feel no scruple in adding that, consequently, we have no legal claim upon Governments ; or, in other words, that it is not a '*bounden duty*' on their part (*rechts-pflicht*) to establish schools wherever they may be wanted. In England and America this is known rather *too well* ; for nine-tenths of the people are there without any education, and can only be said to have a mere *animal* existence.\* Whether in *behalf* of the interests of the children, we can compel negligent and avaricious parents to send them to the public free-schools, is certainly a delicate question ; since here the Government is not acting, with respect to the children, the part of an officious or importunate guardian, but that of a *protector* against their vicious parents. But how shall we manage, when the parents are determined not to comply, and the children are equally stubborn? What external means of compulsion can, in this case, be available, since pecuniary fines and similar modes of punishment are not applicable by reason of their poverty? The question, then, answers itself in the negative ; and, since schools, according to our hypothesis, are not *compulsory* institutions, or, in other words, have no

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\* The original is perhaps a little stronger,—"*Wächst wie menschliches Vieh auf.*"

right or power to compel parents to send their children for the purpose of instruction, it follows that a Government can impose no compulsory *assessment* upon its subjects, for the purpose of establishing schools and other institutions, unless the subjects are so far enlightened as to have a thorough conviction of their general utility and advantage."

Vollgraff, the author of the article, has here stated the question in so fair and straightforward a manner, that a discussion of his arguments may be considered as equivalent to a discussion of the subject. It would be desirable, therefore, in the first instance, to abstract our attention from all those technical phrases, or modes of expression, which represent the maxims that are acted upon, or, at least, might be acted upon, with advantage, in other departments of civil and commercial polity. Strictly speaking, these maxims can only be applicable to those departments in which their propriety or truth has been clearly demonstrated; and, therefore, we are not entitled to apply them to any other department, merely because there exists some vague ground of analogy, by which they appear to be mutually connected. This principle is not acted upon in physical science. No man, for instance, was entitled to assert that lightning and electricity were similar in their nature and qualities, until Franklin had demonstrated the truth of the assertion by his experiment with the electrical kite. It is the characteristic mark of the true philosopher not to extend his principles beyond those objects or departments in which they have been actually verified. If he has any conjectures, he may entertain or propound them as such; for conjectures may lead to discoveries, and a hypothesis, as Brown justly observes, is nothing more than a "reason for making one experiment rather than another." In the same spirit, Bentham has insisted strongly upon the employment of only *neutral* terms, and the rejection of all terms that imply a secondary idea of praise or blame, when we are treating moral and political subjects. Terms that are not neutral are far more dangerous than arguments; for they comprise a proposition that is understood, and, consequently, dispense with the necessity of discussing it. "Were I to say, for instance, that such an object of *luxury* is good, I appear to advance a paradox—to fall into self-contradiction; and the proposition astonishes those who have been accustomed to attach to this word a sentiment of disapprobation. What ought I to do, then, in order to examine this particular point without exciting this dangerous association? We must have recourse to a *neutral* term, and say for example—*Such a mode of expending one's income is good*. This change of phrase meets with no counteracting prejudice, and permits an impartial examination of the object in question."\* (Tom. i. p. 45.)

It would, therefore, be quite beside the mark, to talk about *freedom* in matters of education being analogous to *freedom* in commerce—that a monopoly established in the one would be as injurious as a monopoly in the other, and that all interference on the part of Government in questions of this nature, is an *atteinte* upon personal liberty and the liberty of conscience. It is, however, a little unphilosophical, and, perhaps, a little too severe upon Governments, to say that they cannot step out of their immediate province (*viz.*, that of keeping up a standing army and collecting a revenue), without getting into mischief. We do not, however, look at the matter through this jaundiced medium. The education of the people has never, hitherto, been to any extent a cause of anxious solicitude to the ruling

\* In another place he observes—"The *balance of trade* has produced a multitude of reasonings founded solely upon the metaphor. One has imagined that nations were elevated or depressed in their reciprocal commerce, as the scales of a balance change with unequal weights. One has been disquieted with every thing which might be considered as a defect of equilibrium, and imagined that the one ought to lose and the other to gain, as if we had taken from one scale for the purpose of adding to another.

"The term *mother-country* has generated a great number of prejudices and false reasoning in all questions that concern the colonies and the metropolis. We have imposed duties upon the colonies, and presupposed crimes, all equally founded upon the metaphor of their filial dependence." (Tom. i. pp. 41, 2.)

powers ; and, therefore, it cannot be considered as a characteristic of any tendency to absolutism. Hitherto, they have been tardy enough in establishing or promoting any institutions for the furtherance of such an object ; and, therefore, this of itself is proof-presumptive—nay, carries along with it an internal evidence superior to all demonstration, that no mischief is intended, and that some respectable nuisances are about to be abolished. The circle of Government duties is indeed narrow and paltry enough ; and, if the people are satisfied that their rulers shall be nothing more than collectors of customs, supervisors of the assessed taxes, whose fault is it if the embryo statesmen—the “ young Hannibals ” in leading strings, never turn out to be “ magnanimi herôes,” nor show the “ mettle of their pasture.” There can be no earthly reason why the profession of governing should not be considered as respectable as any other. Let, however, the censure be fairly apportioned. “ *Studia sine præmiis pereunt*,” says Tacitus ; and the same may be applied to the qualifications of governors. Where intelligence and morality are not in request, and where policy or *state-cunning* is considered as a substitute for both, what can be expected to be the result ? and, if the philosopher might allow himself to merge into the satirist, he might almost be tempted to accede to the opinion of Napoleon, that any Government is good enough for those who have so little spirit as to submit to it.

As to the argument which Vollgraff has brought forward, that, since institutions for education cannot be rendered *compulsory* with respect to the attendance of the children, therefore the people have no legal claim upon Government ; or, in other words, as there is no *right* on the one side, so there is no corresponding *duty* on the other—as to this argument, we shall certainly ascribe to it the merit of being plausible as well as antithetical. There is a certain class of individuals in this country—for instance, those who are advocates of church establishments—to whom this argument would be lighter than a feather. They would say that Governments were certainly *bound* to provide an establishment for the support of religion ; and, on the other hand, that it was a *moral duty* on the part of the subjects to avail themselves of the benefits to be derived from this authorised medium. But suppose that the principles of Dissent should be held by a great number, and that any attempts to *coerce* them would be condemned, as repugnant to sound policy as well as to justice, yet the fact of their *toleration* would not be considered by the advocates of church establishments as an argument why the Government should not continue the system, and tithe the Dissenters to their “ mint, anise, and cummin,” for its support. And here, by the way, we might observe the far more powerful claims which national education has upon the support of the Government, than the upholding of any particular form of religion, either by the civil or military police. In the latter case, the aid of Government may be dispensed with ; for the “ royal road ” to heaven has been found to be any thing but a good one. If Christianity were not “ part and parcel ” of the law of the land—if three-fourths of the people were pagans in a *formal* as well as in a spiritual sense, we should then, perhaps, feel a little hesitation in asserting that it was not the duty of Government to take the matter up, and provide for their religious instruction. But, when the religious feeling and a sense of religious obligation are awakened in a community—when the principle of aggression upon the surrounding paganism is considered as a matter of duty rather than of mere functional routine for a stipulated salary ; but, above all, when the voluntary system is found to realise its object better than the compulsory, and begins to have the evidence of fact in its favour,—then we think that it is time for Government to retire from the contest—to withdraw its premiums and monopolies—to open a fair field of competition for activity and talent—and to leave the various forms of religion (which differ, in fact, more as to their external economy than as to their essence) to stand or fall by their own intrinsic merits. It is trifling to say, that, by withdrawing state patronage from one form of religion, we should only make room for the ascendancy of another equally tyrannical and oppressive.



This is, however, a mere *bugaboo* of those who feel for their opinions in their pockets; for, in spiritual matters as well as in physics, counteracting forces destroy each other, and have a constant tendency to produce an equilibrium.

It is not, therefore, through any impious preference of education to religion, or through any desire to diminish the importance of the one by placing it in juxta-position with the other, that we say that the Government would be far more in its proper sphere of action in supporting national education than in *endeavouring* to support national religion. On the principles of general education there is a far greater unanimity of opinion and feeling than on the principles of religious instruction. Men must approximate very nearly in sentiment as to the kind and degree of education which is necessary for their particular sphere of action in common life. This is a matter of daily experience; and therefore any system of education which is based upon experience, must admit of being gradually perfectionated. If we ascend from the lower branches of elementary education to those which, with respect to certain classes, might come more properly under the title of accomplishments, perhaps little difficulty would be found in meeting with a common ground for mutual agreement and co-operation. It may not be immediately necessary for the labourer or operative to be acquainted with history and geography; but such an acquaintance with these subjects as may be compatible with his other employments, may frequently prevent him, in the hour of relaxation, from having recourse to more perilous stimulants. Even amongst what are termed the higher classes, much of the vice, folly, and frivolity may be traced to a deficient education. What is that monstrous bore called "ennui," but a tacit confession that, after we have gone through a certain mechanical and "routinier" form of existence, we feel no capacity for any rational occupation. It has been said by a modern French writer, that the invention of "card-playing has saved a far greater number of reputations than a whole host of itinerant preachers;" but we venture to predict, that the general spread of mental cultivation will be far more efficacious in undermining the fashionable "school for scandal," as in nine cases out of ten it originates from sheer poverty of conversation. "It is pleasing," says Dr. Brown, "to trace in this as in all its other influences, the connexion of intellectual culture with the virtues which it not merely embellishes but invigorates; to perceive that philosophy, which in senates and councils teaches purer humanity to statesmen and kings, extends its gentle influence to the private circle, and diffuses a more amiable cheerfulness on the very pleasures of the gay."—(P. 568, ed. 1830.)

But to return to the argument. Are there any duties not obligatory upon Governments, unless, on the other hand, they be furnished with a corresponding power of compulsion to enforce a rigid compliance with whatever they may think proper to establish? The opinion, that there are *not*, has certainly the testimony of experience in its favour, as to the fact of *this* being the case, though, perhaps, there is no experience which can sanction the utility of an axiom so unbending in its application. Though, on the other hand, we do not place any great value upon that "*gratior libertas*," which (as a Roman epigrammatist, we believe, tells us) is dealt out for enjoyment "*sub pio rege*;" though, in fact, we have as little predilection for this sort of kings as the Chancellor Thurlow had for pious heroes—knowing that the term, in this application, means nothing more than a bigoted attachment to Church and State in their supposed condition of Siamese twinning; though we are quite awake against any imposition of this sort, yet still we do not think it either advisable or necessary that all government should be carried on by the *knout*. We allow that, hitherto, men have been treated as machines, and that Governments have hitherto been far more conversant with the laws of political *dynamics* than the most expert, mathematicians. It may be well enough, in strategics, to talk about moving men in masses, about bringing them to bear upon such and such a

point, about calculating their weight and impulsion; but, however applicable the "doctrine of forces" may be to military matters, we cannot see why the principles of the "ultima ratio" should be extended to those civil arrangements which have for their object the happiness and comfort of the citizen. Government, if we may judge from its present tendency, is an affair of logic rather than of "passive obedience." We are afraid to say that it is a matter of rhetoric; for then we should have a number of *paternal* Governments which fancy that they have dealt largely in condescension and could hardly help "putting in their claim for praise."

Abstracting, therefore, our attention from despotism on the one hand, and from the professions of liberalism on the other, it might be worth while to inquire whether government is not an affair of calculation, and whether, like the science of physics, it may not be improved by experiment and observation. The poetical age of government, when man was the creature of imagination and romance, and the rhetorical age, when his passions and prejudices were considered as the only impulsives to action, have, long since, passed away. The stern Aristotelians are now the men of the "mouvement"—the lords of the ascendant; and that, too, without even a dash of metaphysics. "Whatever is, is right," has too long been the poetical motto of Governments; whilst the dogmatists, when they tell us that "whatever is wrong ought to be mended," have only changed the terms of a truncated syllogism, without increasing its significance. The question with all philosophical politicians is (seeing the Government has been upon the wrong tack), *how* the vessel of the state may be righted. The dogmatist, with his apparatus of "magisterial terms," has naturally a fondness for the epigrammatic on account of its "*imperiosa brevitās*;" for he knows his "point d'appui," and that, if he begins to explain his handicraft, he will "take nothing by his motion." As the world can no longer be put in motion by an aphoristic "obscurantism," we see the dogmatists, the professors of the primitive "Ego," the Sir Joseph Surfaces in politics and the propagators of "apostolical lustre" in religion, daily drifting in shoals before "the spirit of the age," or stranded amidst the details of the modern "Catechism." Whatever craft, mystery, or profession cannot consist with explanation or inquiry, may justly be suspected of being radically unsound.

As justice is one of the most substantial of virtues, for without it no other virtue can exist,—as it is something which can be seen, handled, and felt, eliminated as it is from the domain of erudition and the "*bel-esprit*," it forms a common ground on which the philosopher and the man of the world may compare their respective systems. But, as even in this department complicated questions may arise which stand in need of being analysed, in order that we may duly separate the elements of good and evil, ought we not to have some logical standard, some intellectual "*organon*," which may assist us in their resolution? And, if this be the case, what better criterion can we have of the nature of any individual action, measure, institution, or opinion, than its tendency to produce good or evil? To whatever part of our constitution, whether physical or mental, they may be addressed, all pleasure is a good, and all pain is an evil, just in the same manner as "all law is an infraction of liberty," and all individual rights are at the expense of corresponding obligations on the part of others. To be sure, we might have the small fry of quibblers and metaphysical punsters quarrelling with the position, abusing it worse than a paradox, telling us with Horace, that "*nocet empta dolore voluptas*," and of Cicero's opposition betwixt the useful and the honorable. Discussion would promote accuracy; and, therefore, in order to arm the axiom *cap-a-pie* against its natural enemies, it might be felt necessary to modify it by stating that all pleasure is a good, if it be not at the expense of some higher pleasure, and that all voluntary pain is an evil, unless we submit to it for the sake of avoiding some higher evil. The affair, however, is still a matter of arithmetic as before: we must still subtract the evil from the good, and the net

value of an action, opinion, &c., will be found in the remainder. Men may act from whatever motive they please: their benevolence may either drop from the clouds, or, like the ghosts or spirits of Shakspeare, may issue from the "vasty deep;" but *utility* must be considered as no mean test of its propriety or impropriety. Those who quarrel with the term are bound to supply us with a better. There are various kinds of utility, a physical utility, a mental utility, a moral utility, just in the same manner as there are various kinds of goods, ascending from your "*goods* and chattels," through every intermediate category, to the "*summum bonum*" of the ancient philosophers. A term, therefore, which is so definite in its application, ought not to be rejected, merely because, through misconception, perhaps, too, through misrepresentation, it has been considered as exclusive of our higher faculties and interests.

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"THEY ARE AS A SLEEP."\*

A wave,—a breath,—a tale that's told,—  
A cygnet's song,—a swallow's flight,—  
A bubble cast in beauty's mould,—  
A shade,—a storm-encompassed light,—  
Is human life; and, laugh or weep,  
A thousand years are but a sleep.

Ah! who will triumph,—who will mourn,  
To hear this woeful—welcome truth,  
That, swift as morning's glad return,  
And short as the full rest of youth,  
Eternity on time will break,  
And all from life's brief slumber wake?

Art thou not glad, O widowed wife!  
O childless mother! sad and lone?  
Would'st thou not fain escape from life,  
And join thy heart beneath yon stone?  
Death has *already* broke thy sleep;  
And waked thee up to watch and weep.

Not so that sunny-featured boy:  
His are the hopes of life's gay dream:  
He feeds upon fore-tasted joy:  
He basks in summer's brightest beam:

But he *must* wake; and, waking, find,—  
Those visions gone,—a cheated mind.

And what of him whose palsied head  
Bears, thinly strewed, the leaves of age?  
Is he not of the living-dead,—  
The Crusoe of the tempest's rage?  
Ah! one may sleep till sleep's distress,—  
May live till life is weariness!

But there be those whom guilty fears,—  
Like horrid nightmares,—early woke:  
Again they slept; and, in their ears,  
Unheard, a voice of thunder spoke:  
And on their eyes,—unseen,—unfelt,—  
A flame—like forked lightning—dwelt.

It was the voice which spoke to Saul,—  
It was the light which flashed on him;—  
The voice and light that visit all:—  
But these had drunk, charged to the brim,  
The cup of wrath,—that opiate deep!  
Oh! life may be a dreadful sleep!

MONENS.

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BIRTH-DAY WISHES.

What do I wish thee? Present peace,  
With prospects of duration;  
And all that hope, by Scripture's light,  
Reveals to expectation.

Nor be thy meditations closed  
Against the past's reception:  
In calling back what *has* transpired,  
There can be no deception.

Past pleasures timely re-appear,  
When *present* ills confront us;  
As Ovid's heart was oft in Rome,  
When Ovid was in Pontus.†

Oft may this day, with glad returns,  
Make earth to thee more blessed,

Till it shall find thy bliss complete,  
Thy soul of heaven possessed!

I would not have thee win that goal  
(And thou wilt one day do it!),  
But through each pure and pleasant path  
Within thy progress to it.

For e'en the joys of earth are joys;  
And, by the Maker given,  
They need not dull our appetite  
For greater joys in heaven.

Impediments by some they're deemed;  
The word wants definition:  
So paradoxical Caesar calls  
War's *needful* ammunition.

BENEVOLENS.

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\* Psalm xc. 8.

† Whither he was banished by Augustus.

## ORIGINAL SKETCHES OF SERMONS BY ROBERT HALL.—No. II.

Rom. viii. 9.—“*If any man have not the Spirit of Christ, he is none of his.*”

There are some who decry signs of grace, or spiritual dispositions, as evidences of a state of salvation—who treat all experimental piety as enthusiastic and chimerical, and wish to reduce the whole of religion to a speculative admission of the truth, or a presumptuous confidence of their peculiar interest in the divine favour. The apostles, on the contrary, uniformly assert that all true believers are sanctified by the truth that dwelleth in them—that they walk not after the flesh, but after the Spirit; and this character is so certain and indelible, that if any man have not the Spirit of Christ, he is none of his.

The Spirit of God having dwelt so eminently in him, as the fountain of immaculate purity and the medium of that mysterious union which subsisted between the divine and human nature in his person, is emphatically called the Spirit of Christ. Having condescended to take upon him the form of a servant, and to occupy a subordinate station in the economy of redemption, he was upheld in the greatness of his way, was preserved from the contagion of sin and every possible imperfection, by the constant indwelling of the Holy Spirit, whose abiding influence elevated his feelings and guided all the actions of his life. The unction poured upon him was above measure, like that on the head of Aaron, which descended to the very skirts of his garment, pervading his whole character, and giving him a pre-eminence above all his brethren.

The Holy Spirit may also be called the Spirit of Christ, because it is his prerogative to dispense his sacred influence. This he has done in all ages of the church, previously as well as subsequently to his incarnation. It was he that inspired the prophets, who are expressly said to have been influenced by his Spirit, when they testified beforehand the sufferings of Christ and the glory that should follow. 1 Pet. i. 11. It was he that endued the apostles with the miraculous gifts of the Holy Ghost on the day of Pentecost, and has promised his continued influence in the church to the end of time, as the source of all sanctification and spiritual understanding. Having received gifts for men, in virtue of his sacrifice and triumphant ascension into heaven, he has largely bestowed them, even upon the rebellious, that the Lord God might dwell among them; and now the residue of the Spirit is with him, till it be poured out from on high, when the wilderness shall become a fruitful field, and the fruitful field be counted for a forest.

Christ being distinguished by the unspotted purity and absolute perfection of his character, and having given his Holy Spirit to renew and sanctify our nature, there can of course be no evidence that we are his, unless we partake of his Spirit and bear a resemblance to him. The great design of Christ's salvation is to restore us to the moral image of God, to impress upon us his own likeness, that he may be the first-born among many brethren. If we bear no resemblance to him, we belong not to that family whose names are written in heaven. We ascertain the nature and qualities of a tree by its productions—by their fruit ye shall know them; and the criterion by which we are to judge of our relation to Christ is the temper of our minds, the prevailing cast of our character, whether or not it bears such a conformity to his as can arise only from our being influenced by the same Spirit.

Christ exhibited no common-place morality, nor ordinary degree of excellence. Independent of the splendour of his miracles, there was a lustre in all his actions—a purity and spirituality of mind which was never equalled, and only faintly reflected in the most exalted character. His was absolute perfection, unsullied glory—the glory of the only-begotten of the Father, full of grace and truth. He was at once the image of the invisible God, the brightness of the Father's glory, and the express image of his person.

Love to God was the governing principle of his whole life, and was exemplified in all he did and in all he suffered. This inspired his devotion,

and raised him to continual converse with heaven. He spent whole nights in prayer, exposed to damps and cold, within the recesses of the mountain; and, in the day time, he suffered no company, no pleasures, no engagements of any kind, to divert him from this solemn exercise. He withdrew from all, and resisted every impediment to this sacred and most gratifying of all religious duties. His also was the peculiar privilege of meeting with divine acceptance; for him the Father heard at all times, because he did those things which are pleasing in his sight. And, though so many imperfections attend our approaches to the mercy-seat, that we can look for acceptance only through a Mediator, we shall find supreme delight in converse with God, if we partake of his Spirit. If prayer does not perfume our sacrifices and pervade all our engagements, we bear no resemblance to the Saviour, and can have no part in him. Equally careful shall we be to avoid the hindrances to this holy duty and to make other things give place to it, that our intercourse with heaven may suffer no interruption, either from the cares of the world or the enticements of sin, if the same mind be in us which was also in Christ Jesus.

The spirit of love which Christ manifested, rendered the glory of God the great and ultimate object of his whole life. Hence his unfeigned submission and deference to the Father's will, referring all things to his disposal, and saying, in the deepest distress, "Not my will, but thine be done." In the office of Mediator a supreme regard to the divine glory was invariably manifested; the equity of God's government and of the sinner's condemnation was fully admitted, while it was shown that forgiveness could proceed only through the medium of an ample satisfaction. Such was the Spirit and the mind of Christ, and such must be that of all his followers. If we can think lightly of sin, can call in question the severity of its condemnation, or do not see that our salvation is all of grace, we have no part in Christ, and are none of his. Ours is a spirit foreign to the Gospel, and averse from the entire import of Christ's mediation. Where, too, is our spirit of submission to fatherly chastisement, which was so eminently displayed in the life of our Redeemer; who, though he had no sin to be humbled for, yet, when afflicted, he opened not his mouth. On what ground can we claim relation to him, if not meek and lowly in heart, nor humbled under the mighty hand of God in all our afflictions.

The Saviour's love and benignity towards men formed a most amiable and interesting part of his character. Here, as in the supreme love of the Father, he has no equal, yet all his followers must imitate his example. Ever ready to perform acts of kindness and beneficence, he was especially accessible to the poor and needy, and sought intercourse with them, with a view to their present and eternal interests. All his miracles were wrought for the alleviation of human woe, and his whole life one continued labour of love; he went every where preaching the Gospel of the kingdom, and healing all manner of sicknesses among the people. And though he met with nothing but ingratitude, treachery, and cruelty among the Jewish people, and had a perfect foresight of all his sufferings, yet he so loved us as to give himself for us an offering and a sacrifice unto God for a sweet-smelling savour. A spirit of disinterested benevolence, and living for the good of others, is, therefore, essential to the Christian character; nor can we have any interest in Christ without it.

Gentleness, meekness, condescension, the studious avoidance of all ostentation, formed a lovely part of our Redeemer's character, which prophecy had foreseen and portrayed. He should neither cry nor lift up his voice in the streets; the bruised reed he should not break, nor quench the smoking flax. He never courted but shunned popular applause; when the people sought to load him with honours and to make him a king, he withdrew and hid himself. His meek and lowly heart induced him to associate with the needy and the destitute rather than with the rich and great, with publicans and sinners rather than with scribes and pharisees and the rulers of the people; not from any affectation, but that he might mingle his sympathies with those of the afflicted and distressed—might bear our in-



firmities and carry our sorrows. How far a worldly spirit is alienate from this, and how utterly incompatible and irreconcilable is pride and self-importance to the character of a Christian, is sufficiently evident from the very nature of true religion; and let individual professors deceive themselves as they may, the truth remains unalterable, that if any man have not the Spirit of Christ, he is none of his.

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### THE VOLUNTARY PRINCIPLE.

The voluntary principle is one of those numerous examples which illustrate the truth of the wise man's saying, that "there is no new thing under the sun." Though but recently brought into public discussion, and therefore quite novel in the apprehension of many, but by no means in that of all who stigmatise it as an innovation; yet it is as old—not, perhaps, as the hills, but as the oldest record that we have of them. From Moses down to Christ, and from Christ, with some interruptions, to our own day, it has been the received principle of the worshippers of the true God. In short, it is not the voluntary, but the antagonist principle that is new. The compulsory principle is of a respectable age enough, abstractedly considered; but, comparatively speaking, it is in its infancy; and, truth to say, we hope that it will never reach maturity.

Thanks to the Bible Society, under the good providence of God, for the increasing inclination of professing Christians to abandon the traditions of the elders, and the authoritative interpretations of the juniors, and to try every thing, whether in faith, practice, or polity, by the pure, unadulterated, and unerring word of God. It is to the prevalence, soon, we trust, to be the universal prevalence, of this orthodox method of disentangling the knots and cracking the nuts of controversy, that we look for the restoration of the purity of primitive times, and for the appearance of that comprehensive and commingling charity, by which Christ's seamless coat shall one day be entirely restored, and the members of his broken body be reunited and knit together in perfect harmony and entire completeness. One of the first grand effects of the unimpeded sway of Scripture principles and precedents will unquestionably be, to put an end to the practice of levying contributions for the support of ostensible Christian ministers, after the manner of Robin Hood and Little John. Nay, we do those celebrated marauders an injustice by this loose mode of making the comparison; for they, according to the annals of Threadneedle-street, frequently gave to the poor a part of what they had taken from the rich; whereas, the Church pursues a course directly opposite to this.

But the revival of the Berean fashion will be favourable to the voluntary principle, positively as well as negatively—not only by substituting it for the stand-and-deliver method, but by making it known to those who do not understand it, and better understood by those who think they know every thing about it. In short, besides discovering that it is the only legitimate principle of action in the diffusion of religious knowledge, we shall find that the voluntary principle must be voluntary.

We Voluntaries are obliged to confess, among ourselves, that the voluntary principle has been sometimes worked by means, if not of compulsion, at least of moral constraint. If, without law, imprisonment, distraint, musketry, and bayonets, the irrefragable arguments by which the tithe-owner convinces those who are too dull, whether affectedly or in point of fact, to comprehend his right to the decimal parts of their corn and cattle—if, deprived of the aid of logic (of this kind at least), an Irish or an English volunteer, by means of mere rhetoric, produce persuasions as constraining in their force as if they were, in either sense, convictions; in such a case, we say, the natural use of the voluntary principle is violated. Inasmuch, then, as it is more dangerous to pervert that which is incontestably good, than to act upon that which is as bad in itself as it can

possibly be made in its application, such practices as we have hinted at are to be deprecated by the loud and unanimous voice of the church—not as it is, but as it ought to be. Is it not, for instance, a vile mockery, both of God and of man, to tell me that the Roman Catholic church is, in any country, founded upon the voluntary principle, when I find, that, though the priests do not hold their revenues by the strong arm of the law, they do hold them by a security equally good, and much less troublesome in the exercise—the strong arm of superstition?

If the penitent is made to believe that he cannot obtain the forgiveness of his sins past, without seeing the priest—if the impenitent sinner is taught that he may sin without sinning for the future by purchasing an indulgence, rising in value in proportion to the length of the furlough; and if, moreover, the dying sinner, whether penitent or not, is authoritatively instructed that he must remain in purgatory unpurged, unless he purchase emancipation from its flames by endowing a monastery—if these things are so, the voluntary principle is as compulsory in point of fact, though not in name, as if it were honestly so entitled: and there cannot be a doubt that many a jolly friar, while laughing in the sleeve of his hair shirt (?) at the idea of O'Connell claiming for "holy church" the epithet of voluntary, is ready to exclaim, "The gold, by any other name, would shine as bright."

But is this species of compulsive voluntarism confined to Popery? We wish it were. We wish it were not found, like alloy, among some of the purest ore of Protestantism. We have not, to be sure, heard of any Protestant avowedly pretending to absolve sins for money, much less selling indulgences *et missæ pro defunctis*: but have we not heard, and that too recently to be speedily forgotten, principles propounded by authority in the bosom of a church, hitherto believed to be voluntary par excellence, which would go to establish the conclusion, that no man can be a true Christian, or even a member of that church, unless, like those who hold lands of a bishop, he pay a certain weekly and quarterly rent, with perhaps some arbitrary fines, for the privilege? Have we not heard a pious female, who professed to feel the same peace, the same comfort, derived from the same source, that she had felt for more than a quarter of a century, coolly—no, we are not certain of that; but, at least, positively, assured by a Christian minister of some standing in the sacred office, that what she stated was impossible; that it must be a delusion; for that the peace and comfort which she described herself as possessing could not be procured, or could not be retained, without the payment of money?

"Can such things be,  
And overcome us like a summer's cloud,  
Without our special wonder?"

But this is not the only instance—alas! that it should be one of them—in which the voluntary principle is made like unto the compulsory. Not a small part of the money which is blazoned to the world, as the fruit of its operation, is obtained in a manner of which we are persuaded God does not approve. Missionary meetings, and occasionally more private assemblies of particular churches or communities of Christians, are sometimes rendered more like the auction-room of Machin, Debenham, and Storr; or that still more celebrated eulogist of spendthrifts' and bankrupts' remainders, George Robins, than like the conventions of Christians met together in the house of prayer, to devise means of extending the knowledge of that holy name by which they are called. The spirit of emulation thus excited is very questionable in itself, as we are sure it is often extremely injurious in its working. Had we space, we could support the assertion by more than one example; but we must conclude, by advising that the voluntary principle be more carefully restricted to voluntary modes of exercise, and that it be stimulated only by scriptural motives. The Lord loveth a cheerful giver; and those who profess to do his will and follow his example, ought to beware lest they diminish the objects of the divine complacency.

LETTERS TO LOCAL PREACHERS.—LETTER II. SAMUEL  
DREW, A.M.

“What a strange thing is this frank!” said Adam Clarke in a letter to Samuel Drew, that letter being franked by Thomas Thompson, formerly the representative of Hull in the Lower House of Parliament: “what a strange thing is this frank! written by a Methodist Local Preacher!” “What a strange thing,” might not we say, taking up the Essay upon the Immateriality and Immortality of the Human Soul, which, as one of the best judges of the age declares, “has exceeded” Locke; or the Essay upon the Being and Attributes of the Deity, which the same authority has pronounced to be “far more profound than (Samuel) Clarke;” or, finally, the Essay upon the Identity and Resurrection of the Human Body,

“That with no middle flight                   \*           \*  
                  \*           \*           \*           \*           pursues  
 Things unattempted yet, in prose or rhyme ;”

—“What a strange thing,” might not one say, with reference to any of these wonderful productions; “what a strange thing is this book! written by a Methodist Local Preacher!” Strange certainly, because unusual; but the office of Christian instruction, as exercised by Local Preachers, is perfectly compatible with civil elevation or with intellectual eminence, while, in either case, the association affords the promise of peculiarly beneficial results.

Samuel Drew was a Local Preacher, the son of a Local Preacher ; and, as his intellectual fame is inseparably connected with his religious character, the history of his career cannot but be deeply interesting to all intelligent professors of the Christian faith, especially to those who labour in the same sphere that he adorned. I propose, therefore, in this letter, succinctly to narrate the leading facts\* of his remarkable life, and to close with some practical lessons of instruction, derived from his epistolary writings and his recorded conversations, or suggested by the character and conjunction of events.

The father of Samuel Drew was converted at the age of eighteen, under a sermon of the celebrated Whitefield; but he eventually became a member of the Methodist Society, in which, during many years, and up to the close of life, he officiated as a Local Preacher. On the occasion of his conversion, he went to scoff, but remained to pray. Persecuted by his father and his other immediate relations, he abandoned the paternal roof; but their Satanic malice pursued him; and, on the death of his first wife, they spread a report that he had poisoned her. This calumny he outlived; and, though he never attained to affluence, he was never in want. He possessed a good understanding, and had been tolerably well educated; but, as a father, he was somewhat rigid and deficient in judgment.

To his mother Mr. Drew owed more on account of moral and religious instruction than to his father, although it pleased God to deprive him of her tuition at the early age of ten. She ruled by love, he by authority.

\* It is proper to state, that, for the facts of this article, I am indebted to "The Life, Character, and Literary Labours, of Samuel Drew, A.M., by his eldest Son," and published by Fisher and Co., Newgate-street. This book is a very interesting piece of biography. Much credit is due to the modest and sensible author for the ability with which he has discharged a very delicate and responsible duty. As often as it was in his power, he has made his father his own biographer; and, in every case in which the achievements of his peculiar genius are celebrated, the metaphysician's contemporaries and correspondents are his panegyrists: it is Davies Gilbert who styles him "the English Plato," and Professor Kidd who assigns him a high degree in the awards of posterity. The facts are skillfully arranged, and agreeably narrated; and the letters and other matters of citation are judiciously selected. The volume is equally creditable to the feelings and the faculties of its author, and deserves praise, whether considered as a tribute to the father or to the philosopher. It is interspersed, without being overlaid, with sensible and timely remarks, conveyed in language precise and philosophical without being pedantic, harmonising with the occasion, and suggesting delightful recollections of æternal instruction.—R. R. R.

She was first affected by the truths of religion under the ministry of Mr. Wesley. Her mental endowments were of a more than common order; yet so much had their cultivation been neglected, that it is believed that she could not read, and known that she could not write, at the period of her conversion. Entirely unaided, however, she overcame these obstructions to knowledge; and those of her manuscripts which have survived her, by the firmness and boldness of the penmanship, and by the accuracy of the composition, bear sufficient testimony to the success of her exertions. Of the mental characteristics of this remarkable woman, we may judge from the statement, that her abilities were inherited by her son.

Samuel Drew, the second child of this pious couple, was born in the environs of St. Austel., on the 3d of March, 1765. He had two brothers and a sister, of whom she only survives. Jabez, who died at the age of twenty-two, was two years his senior. Ephraim, born after him, died during infancy. Of the little education that their parents could afford to give them, Jabez was more disposed to avail himself than Samuel, who was prone to play truant, and took the lead in mischievous and hazardous boyish enterprises. In matters of this kind, he evinced both shrewdness and resolution. His animal spirits, also, were remarkably exuberant. His mother, however, aided by his brother, succeeded in teaching him to read and write: the fruits of her moral instruction did not become evident till years after her decease. About a year before this event, Jabez and Samuel were removed from school, and set to labour with their hands; the former as assistant to his father in husbandry, the latter as a buddle-boy. In this humble branch of the art of refining tin ore, Samuel was employed from eight to ten years of age, receiving, during the former part of the time, three-halfpence a-week; during the latter, twopence.

After the death of his mother, Samuel was not to be controlled. His brother and sister were awe-struck by the authoritative voice of their father; but he derided their weakness, and his sarcasms were so pointed, that even his father's stern muscles relaxed as he remarked, "That ungovernable boy has more sense than all of us." It pleased Mr. Drew to marry his housekeeper, much to the dissatisfaction of his children; to whom, however, she was not deficient in kindness and attention. Samuel vented his spleen through a syringe: for this and similar offences, he was, when scarcely eleven years old, condemned to banishment, in the form of apprenticeship to a shoemaker, at a short distance from home. In this situation he was to have remained nine years; but he did not remain half that time. His master being more a small farmer than a shoemaker, he acquired but little knowledge of the "gentle craft." Necessity obliged him to attempt another art, the art of stocking-mending, whenever he was fortunate enough to lay hold of the requisite implements. His hardships were such that he several times formed the resolution of running away, and enlisting on board of a privateer; but Providence prevented him. A perusal of the history of Paul Jones and some similar narratives gave this direction to his schemes of vagrancy. It was his mistress rather than his master who made him discontented: one task which she assigned him was fetching water; but, finding that the pitcher was frequently broken, she judged it expedient to issue a standing order that he should only fetch water when he liked. His master's library seems to have consisted, exclusively, of a few numbers of the "Weekly Entertainer" (a periodical work), of some popular narratives of the American war, of a part of the History of England relating to the Commonwealth, and of the Bible. The last was rendered distasteful to his apprentice, because he compelled him to read it; but the others he read and re-read of his own accord, till their contents had fixed themselves, *ipsissimis verbis*, in his memory. His appetite for reading—an appetite which, usually, grows by what it feeds upon,—failed for want of food; and he gave himself up to perilous, mischievous, and even unlawful adventure. "Long-legged Sam," as he was then called by

his companions, was the foremost in every undertaking which required a leader that feared nothing and cared for nobody. His life nearly paid the penalty of an attempt to descend the cliffs in search of sea-gulls' nests; and his liberty that of robbing orchards and game-preserves. Frequently, too, and, as may be supposed, without his master's knowledge or consent, he was engaged during night in smuggling expeditions. On one occasion, when he was appointed to act as scout, a singular incident occurred. He heard, as he thought, a horseman approaching. His comrades heard the same. They were mistaken. It was "a creature about the height of a large dog, and had much the appearance of a bear with a dark shaggy coat." "It went close by me," said Mr. Drew, in relating the occurrence; "and, as it passed, it turned upon me and my companions huge fiery eyes, that struck terror into all our hearts." Moreover, it passed on, without let or hindrance, without abatement of speed or clatter, through a closed gate, between the bars of which there was not space for the passage of an animal of half its apparent bulk. In later years, Mr. Drew frequently, but always without success, endeavoured to account, on natural principles, for this phenomenon. He was sure there was no deception, the moon being full, and the sky cloudless. He identified with the creature which he saw, Milton's "lubber fiend," and the "brownies" of legendary lore. From the following pious reasonings on the subject, it is evident that Mr. Drew, who was accustomed to demand demonstrative proof with almost as much pertinacity as the mathematician, was satisfied that the incident in question was the work of supernatural agency:—

"How such a being, if immaterial, could become an object of sight, or how it could affect my organs of hearing, I do not know; and it is folly to attempt to account for a *supernatural* occurrence on the principles of natural science: for, could we succeed, it would be no longer supernatural. If it be inquired, for what purpose such a creature was sent, or permitted to appear to us, I cannot undertake to answer. With reference to myself, I might observe, that I was at this time forming acquaintances, and contracting habits, of the most pernicious kind, such as, if persevered in, might have brought me to an untimely and a disgraceful end. This night's adventure, though it produced no radical change in my conduct, was not forgotten. It prevented me, while I continued with my master, from engaging in any further expeditions of the kind; and it was a means of withdrawing me from the company of those who were leading me to ruin."

At the age of seventeen, Samuel Drew absconded from his master's house. He reached home during the night. His mother-in-law and his sister were in bed, his father absent in the performance of a weekly duty, the distribution of the *Sherborne Mercury* to the subscribers. The object of the runaway in this nocturnal visit, was to procure pecuniary supplies. His mother, not thinking it prudent to grant such a request in her husband's absence, bade him go to bed, and await his father's return. But with him he did not wish an interview; and therefore he took his departure, having sixteen-pence halfpenny in his pocket, and all his other property upon his shoulder. His object was to get a berth on board a King's ship; but, in passing through Liskeard, he met with a shoemaker who gave him work. The state of his finances at this time is painfully indicated by the fact, that, "for dinner," as he phrased it, "he tied his apron-string tighter." Discovering, from his inaptitude perhaps, that he was a runaway apprentice, his new master was on the point of dismissing him, when his brother arrived to take him home, tidings of him having been collected by his father at a toll-gate. He consented to accompany his brother, on the understanding that he was not to be sent back to his master; to whom compensation being made, the indenture was cancelled. He was thus saved, by Providential interposition, from sacrificing himself on board a man-of-war.

In a few months he was placed with a shoemaker at Millbrook, near Plymouth: and here again, on account of his unskilfulness, he was obliged to resort to apron-string economy. The following year, through the slackness of his employer's business, he removed to the adjoining town of Kingsand and Cawsand, where he signalised himself by winning a small silver horse at cudgel-playing! He was also an excellent swimmer. Here, and at Craffthole, his next place of residence, he renewed his smuggling



expeditions; illicit traffic being the staple trade of the inhabitants, and no dishonour attaching to the occupation. Once, when he formed one of a party engaged in landing a cargo, he upset the boat. Three of his companions were immediately drowned. He narrowly escaped, after swimming two miles and remaining shivering upon the rocks for a considerable time, before the arrival of succour. The means that were adopted to restore him are characteristic. He was placed close to a large fire, by which his legs were burnt, so as to occasion wounds that it took two years to heal, and the marks of which were never effaced; and, the head of one of the kegs of brandy which he had assisted to land being recklessly knocked in, a large bowlful was offered him to drink. Well might his father, on hearing of his escape, exclaim, in the bitterness of his soul, "Alas! what will be the end of my poor unhappy boy?"

To separate him from associations so dangerous and demoralising, he was at length placed under a young man, in St. Austell, who, as there is "nothing like leather," had determined to combine the business of a shoemaker with that of a saddler, and entrusted the direction of the former to young Drew. The measure, by God's blessing, proved successful.

At this period, Wesleyan Methodism was just beginning to excite public notice in St. Austell, which now contains three large chapels in connection with it. Adam Clarke was then stationed in the Circuit of which that town was the centre; and his preaching, with other circumstances, was the means of converting Mr. Drew, whom, together with his sister, he admitted into Society. As Mr. Drew used to describe him, he was then "a thin, active stripling, who gave his hearers no dogmas, forced upon them no doctrines, but set them a thinking and reasoning, because he thought and reasoned with them himself, and whose sermons were short, numerous, and earnest." At the instigation of Mr. Wrigley, one of Mr. Clarke's colleagues, several young men, among whom were Jabez and Samuel Drew, gave in their names as willing to join the Methodist Society; but the step was premature. Samuel, when the Class-leader addressed him, recklessly replied, "This may be *your* day of examination, but it is not *my* day of confession;" and his brother, though no scoffer, did not experience a change of heart, until after many severe conflicts of feeling upon the bed of death. The insensibility of Samuel was not confined to the subject of religion. His brother's illness seemed not to affect him; and, on a report of his death being communicated to him, he contented himself with saying, "Why, what's the use of crying? If Jabez is dead, he must be buried; that's all I know about it." But, when the mournful event actually drew near, his stubborn heart gave way; and, from the moment of his parting interview with the dying young man, who was rejoicing in the persuasion, that whether he lived or died, he should be the Lord's, he was an altered character. The impression thus made was deepened by Mr. Clarke's sermon on the occasion of his brother's death. He became a member of Society in June, 1785. A short time before, Mr. Wrigley announced, after the ordinary service, that he wished to address those of the congregation who were members. Some who were not (and with them Samuel Drew) remaining, he remarked, that the meeting was intended for the Society only; but added, that any seriously disposed person might remain. No sooner was the implied prohibition pronounced, than young Drew quitted the chapel. But a female having exclaimed, "Sammy Drew wishes to stop," he was followed, and brought back, by Mr. John Rosevear. "I felt so much," used Mr. Drew to say, when relating this incident, "on being indirectly ordered to leave the chapel, that but for the personal and pressing invitation of the old man, I believe I should never have identified myself with the Methodists." It was not long after this, that he stated, in a love-feast, at St. Austell, his having first felt that peace of mind which arises from "the remission of sins that are past," while he was secretly engaged in prayer under a tree.

From the period of his connection with the Methodists, Mr. Drew became intellectually, as well as spiritually, a new creature. When he went

to St. Austell, he was extremely ignorant. Although, according to his own description, "expert at follies, acute in trifles, and ingenious about nonsense," he was scarcely able to read, almost totally unable to write, could annex no idea to the term literature, and knew not the meaning of grammar. He had no conception that books in general could be obtained for money; and his hand-writing, after many years' practice, was compared to "traces of a spider dipped in ink, and set to crawl upon paper." Such was the state of his education at the age of twenty. His master, as though ambitious of engaging in every branch of trade in which leather might be used, added the binding of books to the manufacture of saddles and shoes. By this means, and by the polemical conversations of Calvinists and Arminians who resorted to the shop, young Drew acquired so much information as gave a keen edge to his appetite for more. Every moment of leisure was devoted to reading: the mind and the body enjoyed simultaneous repasts. Among the books which came to be bound, none engaged his attention so much as "Locke on the Human Understanding." To use his own language, it set all his soul to think, gave the first metaphysical bias to his mind, induced him to resolve to abandon his grovelling views, and to cultivate the art of writing, that he might record his own reflections. In the perusal of this, and of other books, among which, by the way, was "Pilgrim's Progress," he found himself so much at a loss for the import of words that he was compelled constantly to refer to a dictionary which he kept continually at his side.

While attentive to the wants of his mind, he was not neglectful of his temporal welfare. At the suggestion of his friends, in January, 1787, he commenced business on his own account. Having spent his money in the purchase of books, he had but fourteen shillings in capital. He asked a loan of his father, who, being doubtful of his success, refused him. Friends, however, gave him the needful assistance; and, by dint of industry and economy never surpassed, he repaid them within the year. And not only so, but, to his chief creditor, he afterwards generously lent an equal sum, though, on account of the drunken habits of the unhappy man, there was not the most distant prospect of repayment, and he himself could ill spare it. At this period, Franklin's "Way to Wealth" fell into his hands, and he resolved to follow its maxims. He worked always eighteen hours out of the twenty-four, and sometimes longer. His resolution to owe no man any thing was unconquerable; but he experienced great difficulties, and suffered some privations, in carrying it into effect: though he managed to give his apprentice food enough, he often went with a scanty allowance himself.

By unremitting industry and rigorous self-denial (his sister, who was his housekeeper, cheerfully partaking in the latter), he attained a degree of prosperity which made him feel at liberty to allow himself some leisure for the indulgence of his ruling passion, the love of knowledge. He had the sagacity to perceive, that, in order to proficiency (and nothing less would satisfy his ambition), he must confine himself to one pursuit. The charms of astronomy were most attractive to him; but his knowledge of arithmetic was insufficient. The study of history was abandoned also, because it required too great a sacrifice of time and money. But metaphysics, presenting none of these impediments, was the object of his fixed choice.

About the commencement of his twenty-fourth year, he became a Local Preacher and Class-leader; but, in a short time, he was suspended on a charge of heresy. The credit of this transaction was shared between Mr. F., one of "the principal friends," and Mr. M——, the preacher; for they undertook to decide the matter without the interference of the Local Preachers' Meeting. When summoned into Mr. F.'s parlour, Mr. Drew offered to prove the injustice of the accusation, which was, that he had promulgated Calvinistic sentiments; but he was immediately stopped with, "We know all about the matter, and don't want any explanation of thine; for we have already agreed that we'll have no dispute." They condescended, however, to refrain from adding expulsion from Society to suspension from

office. This proceeding was so little approved of in the Circuit, that Mr. M. came to Mr. Drew privately, and wished him to resume his offices. "No, Sir," he very properly replied; "you have put me out at the door, and I shall not come back through the key-hole!" The fact was, that he had advocated the Scripture doctrine of the imputed righteousness of Christ, and that some of his hearers, to whom his phraseology was new, ignorantly concluded, that, not being in ordinary use, it must be erroneous. After his suspension, he was invited to become the pastor of an Independent church in St. Austell; but this he declined, because, rumour notwithstanding, his sentiments were far from being Calvinistic. By-and-bye the Local Preachers met, and unanimously solicited him to resume his station amongst them. With this call, seconded as it was by the voice of the Society at large, he complied, continuing to preach to the end of his days. The office of Class-leader he did not resume till late in life. Still, contrary to the usages of Methodism, he was desired always to attend the Leaders' Meetings, and to speak and vote as a leader; which he did till nearly thirty years afterwards, when, being reminded by a superintendent preacher from whom he happened to dissent on some measure in debate, that he had no right to be present, he withdrew. From the time of his suspension by the fiat of Messrs. M. and F., he felt a settled dislike to the exercise of arbitrary power.

Politics are well known to be matters of engrossing interest to those who allow them to engage their attention. Mr. Drew, about this period, was somewhat in danger from this quarter. By losing time during the day in settling European affairs, he rendered it necessary that he should work late at night. A boy, hearing the sound of his hammer at an untimely hour, shouted through the key-hole, "Shoemaker! Shoemaker! work by night and run about by day!" The impression which this odd reproof made upon Mr. Drew is best described in his own words:—

"Had a pistol been fired off at my ear, I could not have been more dismayed or confounded. I dropped my work, saying to myself, 'True, true! but you shall never have that to say of me again!' I have never forgotten it; and, while I recollect any thing, I never shall. To me it was as the voice of God, and it has been a word in season throughout my life. I learned from it, not to leave till to-morrow the work of to-day, or to idle when I ought to be working. From that time I turned over a new leaf. I ceased to venture on the restless sea of politics, or trouble myself about matters which did not concern me."

Generosity and benevolence were remarkable traits in the character of Mr. Drew. But he was just before being generous. On this principle he acted, when, having dined out, on returning home, he thought himself entitled to send as much as he would have eaten, had he dined at his own expense, to a poor widow. He would sometimes give half-a-guinea, and sometimes a guinea, to families in distress, and has been seen to weep when he had nothing to give. His house was a frequent asylum for foreigners, with whom he delighted to converse; and the pedlar's box was often deposited, for safe custody, with him. Such was the esteem which he enjoyed for integrity and judgment, that he was in numerous instances called upon to arbitrate and advise amongst his neighbours. But the moment that he discovered any thing like meanness or duplicity in the appellants, he washed his hands of them, by administering a severe rebuke. It used to be remarked, that, when he attended the meetings of a Benefit Society to which he belonged, its business proceeded with more than ordinary order and dispatch. The kindness of his disposition was manifested in his conduct towards a parish apprentice, who had been assigned to him contrary to his wishes: he treated him like the rest of his apprentices, and turned him out one of the best workmen in the town. The temper of mind in which he administered chastisement to the youths under his care, may be estimated from the fact, that, on one occasion, he gave directions that the culprit should have his breakfast before he was corrected, lest otherwise he should eat none.

On the 17th of April, 1791, Mr. Drew married Honour Halls, of St. Austell, who was a member of the Methodist Society. This excellent helpmate brought him four sons and three daughters, all of whom, excepting

one of the latter, have survived their parents, and were married before the death of their father. Soon after marriage, Mr. Drew began to entertain thoughts of emigrating to America, whose political and religious freedom he had long admired; but the impression made upon his mind by those lines of Goldsmith,

“Man wants but little here below,  
Nor wants that little long.”

seconded by his wife's disinclination, led him to abandon the project.

Mr. Drew's first essays in composition were in verse; and, had he cultivated his poetical talents, he would probably have risen above that mediocrity, which, in poetry, is any thing but “a golden mean.” Some of his effusions were anterior to his marriage. One of them, which has escaped the general conflagration, is entitled “Reflections on St. Austell Churchyard.” The existence of a preface proves that it was at first intended for publication. The style and structure of the poem resemble those of Pope's “Essay on Man;” and it is remarkable as containing the embryo of its author's celebrated work on the Human Soul, though several years elapsed before that work was actually commenced. In the mean time, he was occupied in reading all that had been written upon the subject; but disappointment, from Plato downwards, was the common result. He also made notes of his own thoughts, but without any idea of authorship. These studies rendered him popular as a Local Preacher, and he was the honorary preceptor of several young inquirers after knowledge. “We read,” says one of them, “and rocked the cradle by turns.” Mr. Drew never permitted his literary pursuits to cause the disappointment of a customer, though he ruminated on his favourite subjects of investigation while at work, and penned down, at the moment, the thoughts which occurred to him. He had no study: up to 1805, the nursing-chair was his seat, and the bellows his desk. “I write,” said he, to one of his literary patrons, “amidst the cries and cradles of my children.”

He made his bow to the public in September, 1799. A sceptical young surgeon with whom he used to argue on abstract subjects, put into his hands an early copy of Paine's *Age of Reason*, confidently expecting that he would not be able to refute it. It was debated page by page, and day by day, between them. The avowed object of Mr. Drew's antagonist was proselytism; but his own conversion was the result. Had Mr. Drew dealt in “opprobrious epithets and wild exclamations,” instead of “fair argument” (to use his own language), the controversy might not have had this happy termination. Having recorded the dialogues as they occurred, Mr. Drew showed his manuscript to the present Wesleyan-Methodist President, and at his recommendation prepared it for publication,\* exchanging the form of dialogue for that of a letter to Paine himself. This little work is a complete refutation of that arch-infidel's objections. It was immediately reviewed, with high commendation, in the celebrated *Anti-jacobin*.

“We here behold,” observes the reviewer, “a shoemaker of St. Austell encountering a stay-maker of Deal, with the same weapons of unlettered reason, tempered, indeed, from the armoury of God, yet deriving their principal power from the native vigour of the arm that wields them. Samuel Drew, however, is greatly superior to Thomas Paine, in the justness of his remarks, in the forcibleness of his arguments, and in the pointedness of his refutations.”

To this reviewer, with whom he subsequently became acquainted, he owed his success in authorship more than to any other human means, except his own ability and perseverance. This was the Rev. John Whitaker, a Cornish clergyman, well known as an antiquarian, historian, and divine. “Your acuteness in reasoning *amazes* me,” says this gentleman, in one of his letters to Mr. Drew. “I stand indebted to Mr. Whitaker for my literary existence,” was his own grateful public avowal. Mr. Whitaker's opinions of Methodism may be collected from this candid declaration:—“I should be happy to see my own parishioners all Methodists at this moment.” That he was a truly religious man might be inferred, if there were any doubt of

\* Mr. Drew's “Dialogue between a Deist and a Christian” (for which see *Methodist Magazine*, 1807) had a very similar origin.

the fact, from an incidental remark, in allusion to a dignified clergyman having condescended to visit Mr. Drew,—“Men not particularly marked with religion, are always shrinking with terror from the approach of Methodism.” Such were the consistency and integrity of this learned and pious clergyman, that, when a rich living was offered to him by a Unitarian who possessed the *advowson* (talk after this of the *orthodoxy* of the Church of England), he indignantly rejected the alluring bait.

Mr. Drew's second publication was an elegy of 600 lines upon a drowned man. Report said that the surgeon who was called in did not use proper means of resuscitation. The poet, having given currency to this rumour, was threatened with an action; but it was not brought. Mr. Whitaker's opinion of this performance deterred Mr. Drew from making a second appearance in verse.

His next publication was a pamphlet occasioned by a scurrilous book called “Anecdotes of Methodism.” From certain statements, the author, (Mr. Polwhele, vicar of Manaccan, in Cornwall,) professed to deduce this conclusion, that Methodism “has a tendency to betray its votaries into every irregularity, and plunge them into every vice!” Mr. Drew showed that the author's facts were for the most part fictions, and, for the rest, perversions and misrepresentations; and, consequently, his conclusion, (of which Cornwall, by-the-bye, was even then a standing negative,) fell to the ground. This courageous accuser was not treated with more leniency than he deserved. He not only never renewed the attack, but actually became the author of a flattering, if not plausible, scheme for effecting a union between the Wesleyan Methodists and the Church.\* To Mr. Drew's pamphlet he made no reply; but he showed that he was too generous to harbour resentment, by warmly commending his Essay on the Soul in the *Anti-jacobin Review*, and by enshrining the author with due honour amongst the Worthies of Cornwall.

In 1801, Mr. Drew submitted the manuscript of his Essay on the Soul, to Mr. Whitaker, saying, “Consent, it lives; it dies, if you refuse.” At this gentleman's suggestion, it was published by subscription. Of 700 copies, 640 or more were subscribed for by the nobility and gentry of Cornwall and others. It was dedicated in elegant and grateful terms to Mr. Whitaker, who was described as forming “the link which united completion to publication.” By this work Mr. Drew attained at one step the highest rank amongst Christian metaphysicians; and it was much and deservedly applauded in various reviews. But, before any of these praises had been sounded, he accepted the offer of Mr. Richard Edwards, then a bookseller in Bristol, to purchase the copyright; naming 20*l.*, and thirty copies of the new edition, as the extent of his modest expectations. When the bargain had been struck, Mr. Britton, the topographer and antiquary, announced that he could have found him a better market in London. However, a Cornish bookseller had refused the work at 10*l.*, and, as Mr. Drew observed, quoting Shakspeare, “He is well paid who is well satisfied,” which he avowed himself to be. To Mr. Edwards it was a source of profit; and, after passing through four editions in England, two in America, and one in French, at the end of twenty-eight years it became once more the property of Mr. Drew, who, having finally revised it and made many important additions, sold it to Messrs. Fisher and Co., of Newgate-street, for 250*l.* To this publication Mr. Drew owed his election as a member of the Manchester Philological Society,—an association founded by Dr. Adam Clarke, expressly for the “Diffusion of Useful Knowledge,” many years before the celebrated society which now bears the name was projected. The Doctor's opinion of his friend's work was thus expressed, “You have done nearly as much as can be done; but I am far from thinking that your point is proved.” This opinion is a high testimony to the necessity of divine revelation, without being any disparagement of Mr. Drew's metaphysical acumen.

St. Austell now became noted as the birthplace and residence of “the

\* See *Christian Advocate*, Feb. 10, 1834.



metaphysical shoemaker," and his house was catalogued with places to be visited by travellers in Cornwall. Of this kind of honour, his strength of mind prevented him from forming too high an estimate. "Many of them," he observed, "merely wish to say that they have seen the cobbler who wrote a book!" But all his visitors were not of this description. There were some who sought his acquaintance for their own intellectual advantage, and others for his. Among these was Davies Gilbert, late President of the Royal Society. The Archdeacon of Cornwall, Mr. G. Moore, was another. This gentleman called upon the English Plato in the course of his yearly visitation, and continued to call in succeeding years. His condescension was the more remarkable, as, according to Mr. Whitaker, he was "much afraid of the very imputation of Methodism." During the third interview, which took place in 1805, the "very reverend" gentleman urged Mr. Drew to enter the Church, and promised to obtain him preferment; but he declined the flattering proposal. There were some things in the Articles to which he could not subscribe, and he thought that he should be more generally useful out of the Church. The same reasons induced him, at a later period, to decline a similar offer.

During 1804, Mr. Drew devoted a part of his leisure to the delivery of a course of lectures on English Grammar, in which, by familiar illustrations and a characteristically clear mode of statement, he communicated a valuable knowledge of its principles, to pupils of both sexes, and of all ages between fourteen and twenty-four; a period which, in his opinion, included "the most favourable tide of life." These lectures, dry as was the subject, were considered a source of amusement.

In 1805, "his allegiance to St. Crispin was dissolved," and he began to be "employed," to use the expression of his friend Britton, "on something for the head instead of the heels." Dr. Coke, having projected more publications than he could execute single-handed, while so deeply involved in Missionary labour, engaged Mr. Drew to assist him. Their connexion terminated only with the venerable Doctor's sudden and lamented death in 1814, though it underwent some modifications, when, in 1812, he transferred his literary property to the Wesleyan Conference. The extent to which he was indebted for his literary reputation to Mr. Drew, is in some degree matter of conjecture. The latter held it a point of conscience to make no disclosures. It is certain, however, that the labour of selection, arrangement, and perfection, in nearly every work that bears the name of Dr. Coke, was performed by Mr. Drew. To the insinuation that the good Doctor had acted disingenuously in this compact, his assistant, afterwards his biographer, replied, that, in 1811, he proposed to incorporate his (Mr. D.'s) name in the title-pages of future works,—a proposal which the subsequent sale of his literary property and abandonment of unexecuted plans, prevented from being carried into effect. Dr. Clarke, in his correspondence with Mr. Drew, indulged in allusions to this engagement, which remind the reader of what he says concerning Dr. Coke's Commentary in the preface to his own. "Some tell me," said he, "that you are writing Dr. Coke's History of the West Indies. Can you make English of this speech? If I thought you were dull, I would explain it." And on another occasion he inquired, "Have you finished Dr. Coke's Philosophy yet? It is said here, you are writing one for him. I could here [in London] make you useful to yourself." That Dr. Coke, however, was not in every case a merely nominal author, is evident from a letter which he addressed, while on his final and fatal voyage, to Mr. Drew, where, speaking of "The Missionary Sermon," he suggested that Mr. D. had made it "too refined for common readers;" adding, "Between us, we shall, I trust, make an excellent sermon of it." There can be no doubt, notwithstanding, that, in point of fame, the advantage was on the Doctor's side, though, if we are to say which of Mr. Drew's literary productions "posterity will not willingly let die," we must not fix on those which bear the name of Coke, but his own.

Whilst this connexion subsisted, Mr. Drew found time for independent

literary labours. Through the interposition of Dr. Clarke, he undertook the metaphysical department in the *Eclectic Review*, until by the freedom of his animadversions on Dr. Williams's "new modification of Calvinism" (the recovery of the suppressed article ought to be attempted by his representative), he offended the moderate-Calvinist prepossessions of the editors. His rustic simplicity at this period was amusingly evinced, in his forwarding an article in the form of eight distinct letters, by the same post. His Essay on the Identity and Resurrection of the Human Body was published in 1809. This interesting subject, in the consideration of which he traversed a trackless sea, had engaged his attention ever since the completion of the Essay on the Soul. All who gave him their opinions on this work praised it in unqualified terms, Dr. Clarke excepted, who, while he admitted it to be the product of "no common mind," and gave it the seal of his approbation by subscribing for twelve copies, observed, that he still felt that the doctrine of the resurrection was a "mere doctrine of revelation;" but Mr. Drew did not pretend to demonstration. More than 800 copies were speedily subscribed for; but Mr. Drew disposed of the copyright to Mr. Edwards, already mentioned, for 500 copies, and that gentleman hazarded an edition of 1,500. In consequence of the extreme abstruseness and extraordinary nature of the subject, reviewers were not to be found with sufficient confidence in themselves to discuss its merits. Mr. Drew was entreated to supply this lack of service; but he indignantly refused to "meddle with the tricks of trade." Notwithstanding these unfavourable circumstances, a second edition was called for in 1822.

In 1808, death deprived Mr. Drew of the counsel of his earliest and best literary friend, Mr. Whitaker; whose place, however, was speedily supplied by Dr. Kidd, of Glasgow, who introduced himself by letter, and, indeed, was never more intimately known to Mr. Drew. The learned Professor had read and admired Mr. Drew's Essays; and the dedicatory epistle which precedes the one, with the auto-biographical sketch that introduces the other, had kindled in his mind a generous desire to "put him and his dear infants in independence." With this view he urged him to compete for a prize of more than a thousand pounds, which had been offered, by the will of a deceased gentleman, for the best essay on the evidence, independently of revelation, of the being of God, with an inferior sum for the second best; promising that if he would enter the lists, he "should have all the assistance and friendship he (Dr. K.) could give." This led Mr. Drew to produce his most elaborate work, on the Being, Attributes, and Providence of God; but he was not so fortunate as to obtain either of the prizes; the greater being adjudged to Dr. William Lawrence Brown, Principal of Marischal College, Aberdeen; the less to the present esteemed Bishop of Chester,—out of not less than fifty competitors. Those of his friends who had read the manuscript were more disappointed than himself: "I felt a little for a few minutes," he observed to a member of his family, "but it soon subsided." In the opinion of Professor Kidd, "the one which gained the prize was nothing like so deep." Of his own works, Mr. Drew always considered this the best, though it was the least popular of the three. After it had lain by during a Horatian length of time, but in the meanwhile deriving advantage from the criticisms of Drs. Kidd and Olinthus Gregory, it issued from the press in two octavo volumes. More than half the impression was immediately sold, the remainder being purchased by Mr. William Baynes. Only one review, the defunct *Investigator*, undertook to analyse this elaborate production. In the course of correspondence on this subject, Mr. Drew gave Dr. Kidd the following epitome of his creed:—

"I admit the total depravity of human nature: the atonement made by Jesus Christ; the divinity of his person; the full efficacy of his grace; our utter inability to help ourselves without supernatural aid; and that to this, from first to last, we are indebted for our salvation."

I pass over with a mere mention the intermediate events of Mr. Drew's life:—his nugatory negotiation for the purchase of the *Cornwall Gazette*,

—the publication of his sermon on the Divinity of Christ and the Necessity of his Atonement, which has passed through several editions, and for which, when the first impression had been disposed of, the purchaser of his Essay on the Soul gave him an equal sum,—the controversy in which this involved him,—his refusal, acting under the advice of Dr. Clarke, to write a History of all Religions for a provincial publishing house, and the similar fate of a proposition from a London bookseller to prepare a work on Witchcraft, Ghosts, &c.,—the death of his father, who had recently declared that “a better son was never born,”—his revision of his friend Kidd’s elaborate and somewhat fanciful Essay on the Trinity,—the compilation and publication of his own History of Cornwall, his native county, by which, through the failure of the publisher, he sustained a heavy loss,—his Life of Dr. Coke, an undertaking which took him twice to town, and in which, having to please the Wesleyan-Methodist Book Committee, as well as the executors, he had “double, double, toil and trouble,”—and his appointment, in 1816, to the office of Postmaster at St. Austell. The first of his visits to London was his first transgression beyond the Cornish confines. His sermons by the way, in Bath and Bristol and in the Metropolis, were much admired; but his personal appearance—with hair remarkably long, and lower extremities bedight in top-boots and light-coloured breeches—attracted equal notice, though, perhaps, less admiration. This literary phenomenon was the guest of Dr. Clarke, who exhibited him to the Royal Society and the Society of Antiquarians.

In 1816, Mr. Drew was earnestly solicited, by the present editor of the *Wesleyan-Methodist Magazine*, to undertake a refutation of Dr. Williams’s Essay upon the Equity of Divine Government: Mr. Jackson engaged to buy fifty copies. Mr. Drew replied by saying, that he had “long wished to see the fundamental doctrines of Methodism permanently established on the ground of philosophy and rational argument;” but that the difficulty of procuring readers for such a work had discouraged him. He apprehended, that, while some of the Methodists would charge it with “want of spirituality,” others would stigmatize it as “vain philosophy.” He offered, however, to produce it, if the Conference would either take a thousand copies, or employ him officially; but they refused, and it is still a desideratum.

In 1817 and 1818, when Dr. Clarke was violently persecuted by some of his brethren, on account of his opposition to the notion of Eternal Sonship, Mr. Drew, who coincided with him, and abhorred such treatment as he was experiencing, suggested the propriety of presenting to him an address from the Cornish societies, expressive of unabated attachment and esteem; and one, numerously signed, was accordingly presented. But he declined the urgent request of Mr. Butterworth to engage in the controversy. In his letters to Dr. Kidd, he characterises the subject of it “a contemptible trifle,” “a question of philology.” He likewise observes, that “they have actually magnified a mole-hill into a mountain;” that “the term ‘Eternal Son,’ is not to be found in Scripture;” and that, as, while the word *Son* necessarily includes commencement of existence, the adjective *eternal* as necessarily precludes such commencement, we have two ideas mutually subversive of each other. Mr. Watson’s boasted arguments he ridiculed as attempts “to prove that there may be nothing contradictory in a contradiction;” and he was on the point of publicly exposing their unsoundness, when a temporary calm produced an impression that “the affair was likely to sleep in its own insignificance.” There was prophecy, however, in one sentiment which he expressed:—“It does not require a long life to learn that *the defenceless part of every creed is generally guarded with anathemas.*”

I have now reached a period in Mr. Drew’s history when he became much more widely known than he had previously been, but when the nature of his occupation became such as to put an end to his metaphysical career. In 1819, he formed that engagement with Mr. Fisher, of the Caxton Press, to which death only put an end. Besides editing, from its commencement, the *Imperial Magazine*, he superintended all the works that issued from that press, composing some and editing others. While he

remained in Liverpool, he was separated from his family; who, however, rejoined him on his removal to London, consequent upon the conflagration of his employer's premises in the former town. During the period thus embraced, he became extensively known in his own, and in other denominations, as a preacher, "holding," to use his own words, "a kind of middle rank between the local preachers and the travelling." The mill-horse monotony of his labours as a literary servant of all work, upon which his great and peculiar powers were, in my opinion, thrown away, was unbroken but by the degree of A.M. being conferred upon him, in 1824, by Marischal College, Aberdeen; and by the still more flattering occurrence, in 1830, of an invitation to the chair of Moral Philosophy in the University of London. Every third year, also, he spent a month in Cornwall; in which visits he was accompanied by Mrs. Drew, who died of cholera during one of them, in 1828. This was a heavy blow: for he had fondly calculated on crowning a youth of labour with an age of ease in the society of his dear partner. From the effects of it upon his spirits and health, he never wholly recovered. His sleep, which had been regular and sound, became broken and disturbed; and he sighed for exemption from labour, which, though once easy and delightful, had become irksome. Nothing but a kind regard to the pecuniary interests of his children induced him to persevere. But it was weary work, and became still more oppressive from the effects of an obstinate cold, and the grief which he felt at the death of Dr. Clarke. In the beginning of 1833, he pledged himself to his anxious children to relinquish business, and retire to St. Austell, in August of that year. Alas! he did not live to witness the arrival of that period. On the 2d of March, when he completed his 68th year, he was constrained to close his engagement with Mr. Fisher; and to prepare for an immediate departure to his native air, which was pronounced to be the only probable means of rallying his rapidly declining strength. The weakness of his body affected his mind; but occasionally he was himself again. On the 15th of March he arrived, by easy stages, at his son's house in Helston; and, after many alternations between hope and despair as to his recovery, on the night of the 29th he exclaimed, "Thank God, to-morrow I shall join the glorious company above." It was as he had said. His body was interred beside that of his wife, realising a wish which he had thus energetically expressed:—

"I feel so great a desire to mingle my ashes with those of my kindred, that if I thought, by staying in London, I should die and be buried here, I would not remain twenty-four hours longer—no, that I would not."

Besides the inscription on his grave, his fellow-townsmen did themselves the honour of erecting a tablet to his memory in the church of St. Austell.

Thus, Local Preachers, have I presented you with an outline of the life of your illustrious brother in the Lord. It is longer than I designed it to be; but I believe you will not think it tedious. My intention, as I announced, was to close this letter with some lessons of instruction, derived from Mr. Drew's example; but these I must reserve for a future letter. Long, however, as is this, it would still be imperfect, did I not, in conclusion, remind you, that this remarkable man was a Methodist Local Preacher, who attained the first rank amongst the philosophers of his age and country, who was invited to direct the studies of the rising hope of the British metropolis, and who, by the mere dint of native talent, under the blessing of God, raised an imperishable monument to the memory at once of his genius and his piety. And that those of you who are young may be incited to emulate his bright example, I beg you to remark, that he had arrived at manhood before he had acquired the mechanical arts that are indispensable to study; that he pursued knowledge under every conceivable difficulty, and each in the superlative degree; that his intellectual career, from end to end, was intimately connected with religious experience; that the regeneration of his soul, and the development of his mental powers, were simultaneous occurrences; and, finally, and above all, that every work in which he was engaged, and that, too, in singularly exact proportion to its abstract merit, had an upward, heavenward tendency.

R. R. R.

## Methodist Occurrences.

### CONFERENCES.

May 19, the 38th annual Conference of the Methodist New Connexion commenced its sittings in Manchester, and chose T. Waterhouse, President, and W. Makinson, Secretary. Four preachers were admitted on trial, and four superannuated. Four chapels had been opened during the past year, and three were building. The Connexion in England and Ireland consists of 38 circuits, 186 chapels, 258 societies, 67 circuit preachers, 623 local preachers, 15,284 members, and 232 persons in the Connexion were found to have died during the year. The Connexion has two magazines: of the larger one the monthly circulation is 1,670; of the less, 3,191. With respect to Truro and Shrewsbury, each of which, since a secession from the Wesleyan-Methodist Societies there took place, has become the head of a circuit; the account stands thus:—Chapels, T. 1, S. 1; societies, T. 2, S. 1; circuit preachers, T. 1, S. 1; local preachers, T. 0, S. 2; members, T. 100, S. 60. In each of these places a new chapel is stated to be in progress of erection; that at Truro has since been opened. From the resolutions of the Conference, we find that the union between it and the Protestant Methodists in North America (a large body, of congenial sentiments in faith and polity) is about to be consummated by an interchange of deputations or other means. The irregularity with which the preachers' salaries are paid in some circuits is reprehended. Mr. Allin's retirement from the ministry, through bad health, is made the subject of regret and sympathy. The trustees of Hollingworth chapel, which was destroyed by fire, are blamed for having neglected to insure the property; and, while they are permitted to apply for pecuniary help in certain circuits, it is intimated that any trust estate which may in future suffer through the neglect of the responsible parties to insure it, and enrol the trust deed in Chancery, shall have no assistance from the Connexion. A committee is appointed to adopt some plan by which a few young men may be placed under the care of an experienced minister (probably Mr. Allin), for the purpose of preparatory instruction for the ministry. A mission is to be established either in Canada or in the West Indies. The principle of Temperance Societies is recognised. A five-shilling volume of sermons (by preachers in the Connexion) is to be published, that the profits arising from the sale may go towards the erection of a new chapel in London. The Conference, in its annual address, recommends the members of the Connexion to "read and study their rules," but also "to compare them with the word of God." The funds are in a prosperous state, and the increase of members during the year is upwards of 600.

May 22, the 15th annual Conference of the Primitive Methodists commenced its sittings in Birmingham. The number of members in connexion with this zealous and rapidly increasing body is 51,837; increase during the year, 3,597. Deaths, 477.

### NEW CHAPELS.

May 19, the ceremony of laying the corner-stone of a new Wesleyan-Methodist chapel, at Tunstall, was performed by the Rev. T. Harris, the Superintendent of the Burslem Circuit.

May 23, the foundation-stone of a new chapel was laid at Mozley, near Ashton-under-Lyne, for the use of the Methodists of the New Connexion.

May 25, the Rev. John Hobson preached on the foundation-stone of a new Wesleyan-Methodist chapel at Newlyn, and on the following day on the foundation-stone of a new Wesleyan-Methodist chapel at Ludgvan, being the twelfth in the Penzance circuit within the last three years; nine completed, and three building; also two enlarged.

May 25, a Primitive Methodist chapel was opened at East Bridgford, Nottinghamshire.

May 30, a capacious and beautiful edifice, built by the Wesleyan Methodists in Sheffield, and called Brunswick Chapel, was opened for divine service. The building is of stone, and presents a handsome exterior, with a noble portico. The fitting up inside is in a style of corresponding elegance. The chapel is adapted to accommodate 2,000 persons, and the Sunday-school, under the chapel, 1,000 children: the gallery appropriated to the choir is furnished with an organ. There is a cemetery attached, partly laid out into vaults. Sermons in aid of the funds connected with this building were preached on Sunday, June 1, in the several town chapels of the East Circuit: the collections altogether amounted to 800l.

June 8, a new chapel for the use of the Primitive Methodists was opened at Wadshelf, near Chesterfield. The land on which the chapel is built, and great part of the labour of the workmen, were given. The Primitive Methodists likewise opened a chapel recently at Clowne, in Derbyshire.

June 20, the chapel built for the Methodist New Connexion at Truro, in consequence of the expulsion of Mr. Sawle from the Old Society, was opened. It is capable of seating 900 persons: every sitting is let, and 120 persons have joined the Society.

### OBITUARY.

May 29, at Duffield, Mrs. Ann Beighton, relict of the late Mr. Charles Beighton, late of Windley Hill, in Yorkshire, aged 78. She was a Wesleyan Methodist 27 years. Her end was peace.

May 30, at Scarborough, aged 76 years, Matthew Smith, Esq., of that place, shipowner. He was a Wesleyan Methodist, and a trustee and steward; and of the various religious and benevolent institutions in Scarborough a liberal supporter.

June 2, at Bridlington Quay, aged 68, Mr. James Coates, upwards of half a century a useful Wesleyan Methodist.

June 5, at Hayle, Cornwall, Mrs. Hill, wife of the Rev. Mr. Hill, Wesleyan minister, aged 36 years. On the 31st of May she was delivered of a son, her eighth child.



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## JOHN WESLEY AND THE CHURCH.

Nothing is more true than the saying, that first impressions are generally most permanent. By those instructions which we receive in early life, we are influenced, more or less, all our days. This is a fact which is exemplified in the conduct of men, with but few exceptions; and, whatever may be their attainments in science or in piety, they continue to exhibit something of the bias to which they became subject in their tender age.

This fact demonstrates that mankind are more frequently influenced by feeling than by judgment; and it also accounts for the little inconsistencies which mark the conduct of men, when their feelings and judgment happen to be in opposition. It also teaches the necessity of candour in judging the conduct of men, and the propriety of making due allowance for the prepossessions resulting from their education in early life.

The want of attention to this matter, has occasioned representations of the characters of men, which, though true in point of fact, are calculated to give but a partial view of the case, and to make an impression which is incorrect. To this species of misrepresentation, men who are distinguished by learning, piety, and talent, are particularly liable. The stand which they take among their fellow-men, exposes them to observation; and their motives and conduct are subjected to the applause or censure of the multitude, who, in complex cases, are seldom able to form a judgment according to truth.

When this is the case, it not unfrequently happens that disputes arise of a vague, indefinite character. One party extols the individual unreasonably, and raises him so much *above* the level of humanity, that he appears no longer *man*; another labours to degrade and sink the individual so far *beneath* the level of human nature, that he hardly appears to be in the possession of any commendable quality. Besides these, there are others who, allowing the brightest characters to have their spots and shades, fix upon some particular traits, and make these the subjects of endless disputations. This last fact is exemplified by the late disputes upon the question—Are the Wesleyan Methodists Churchmen or Dissenters? The disputants upon this question seem to be in a situation not unlike that of Milton's fallen angels, who

“reasoned high  
Of providence, foreknowledge, will, and fate,  
Fixed fate, free-will, foreknowledge absolute,  
And found no end, in wandering mazes lost.”

And yet nothing is easier of solution than this apparently knotty question. The Wesleyan Methodists are neither Churchmen nor Dissenters, as a *whole*; they are *both*. Many persons are members of the Wesleyan body, who attend its ministry and services just so far as not to interfere with their at-

tendance upon the service and sacraments of the Established Church, and no farther. These can only be considered as Methodised Churchmen. The greater part, however, are Dissenters on the ground of principle; they constantly and publicly disavow all connexion with the Church of England, because they consider it alien to the church of Christ. The truth of the matter then seems to be, that the Wesleyans are part Churchmen and part Dissenters, on the ground of *principle*; but all are Dissenters in respect to *practice*.

A contention is at present going on upon the question—Was the venerable John Wesley a Churchman or a Dissenter? Mr. Wesley was BOTH. He was a Churchman in *profession*, and a Dissenter in *practice*. No one acquainted with his history will deny this; and this is the only proper answer that can be given to the question. We shall contemplate him in *both* these characters; and endeavour to ascertain in what respects he was both Churchman and Dissenter.

1. Mr. Wesley must be considered as the son of parents who possessed High Church principles; and who would, of course, labour to instil those principles into the minds of their children. His venerable father, the rector of Epworth, is particularly described as a man of High Church principles and High Church politics; and as a man of learning, piety, and indefatigable diligence in searching after truth, and in communicating it to others. No wonder the children of such a man should be prejudiced in favour of the Church, of which their parent was such a minister and such an ornament. These prejudices would be strengthened by the representations which he would give them of the Dissenters, whom he describes as holding *villanous principles and practices*.\* Besides these things, they were trained up by their mother, a woman of uncommon sense and ability, who, like her husband, was staunch in her attachment to the Established Church. We need go no farther for reasons why the mind of John Wesley was so much tinged with love to the Church and aversion to the Dissenters.

2. He was educated and trained up with an eye to the ministry in that church in favour of which he was so much prepossessed. And, though neither he nor his parents had, at this time, adequate and clear perceptions of the way in which God justifies the ungodly, yet it is pleasing to mark with what conscientious care he laboured to prepare for ordination to the solemn and important work of the ministry. Previously to this, he had sworn to observe the customs, and keep the statutes, of the University at Oxford.

3. He was strict in keeping the fasts appointed by the University; in attending the Sacrament frequently, and in urging this duty upon others. By enforcing the discipline of the Church, he actually brought himself into trouble, during his residence in America. This was by repelling from the communion Mrs. Williamson, who had failed to conform to the custom enjoined by the rubrics. In these things, he was a straightforward Churchman.

4. After he commenced his extraordinary career of itineracy, he continued to attend the service of the Church, and the sacraments administered in it. Sometimes the services to which he attended in the Establishment, afforded him an opportunity of knowing how high he stood in the estimation of his clerical brethren. He heard sermons not unfrequently composed of slander and abuse. In these he was described as an heretic, and a fanatic, who was seeking the ruin of both Church and State. On one occasion he went to Epworth, and was refused the liberty to preach in the church; on another, he wished to partake of the Sacrament in the same place, when the curate replied to the messenger who presented the request, "Tell Mr. Wesley, I shall not give *him* the sacrament; for he is not *fit*!"

5. He used all possible means to keep his people and preachers united

\* Clarke's Memoirs, &c.

with the Church. If a preacher presumed to give the Sacrament, he was visited with a rebuke, and threatened with expulsion if the crime was repeated. The Sabbath services of the Methodists were appointed at such hours as would not clash with the service of the Church; and the congregations, when dismissed, were exhorted to go to the usual service in the Establishment. At almost every Conference, a resolution was passed not to take any steps towards a separation; but to adhere to the Church, and advise the people to do so too. Retaining the horror with which his father had inspired him at the *villanous principles and practices* of the Dissenters, he says,—

“Might it not be another, at least *prudential rule*, for every Methodist preacher not to frequent any Dissenting meeting? though we blame none who have been always accustomed to it. But if *we* do this, certainly our people will. Now, this is actually separating from the Church. If, therefore, it is, at least, not expedient to separate, neither is this expedient. Indeed, we may attend our assemblies and the church too: because they are at different hours. But we cannot attend both the meeting and the church, because they are at the same hours.”\*

6. Mr. Wesley wrote a tract, containing Twelve Reasons for not separating from the Established Church. These Twelve Reasons are not drawn from Scripture, but from expediency; and the inexpediency of a separation is argued from the circumstance that it would be contrary to their former professions, would give offence, excite prejudice, and cause some to separate from the body. From the same publication we learn in what Mr. Wesley's Churchmanship consisted. It consisted in this: when there was service in the church and in the meeting, and he was at liberty to attend either, he usually went to the church, and not to the meeting, and advised others to do the same. †

7. It would not be just to Mr. Wesley, in viewing him as a Churchman, to pass over some misgivings to which he was evidently subject. In a letter, under date 19th August, 1785, he says—

“For these forty years I have been in doubt concerning that question, ‘What obedience is due to heathenish priests and mitred infidels?’ I have from time to time proposed my doubts to the most pious and sensible clergymen I knew. But they gave me no satisfaction; rather, they seemed puzzled as well as me. Some obedience I always paid to the bishops, *in obedience to the laws of the land*. But I cannot see that I am under any obligation to obey them further than these laws require.

“It is in obedience to these laws, that I never exercised in England the power which I believe God has given me. I firmly believe I am a scriptural *ἐπίσκοπος*, as much as any man in England or in Europe. For the uninterrupted succession I know to be a fable, which no man ever did or can prove.

“I submit still, though sometimes with a doubting conscience, to mitred infidels. I do indeed vary from them in some points of doctrine, and in some points of discipline; by preaching abroad, for instance, by praying extempore, and by forming societies; but not a hair's-breadth further than I believe to be meet, right, and my bounden duty.”

In the year 1789, we find him speaking of the spread of the leaven of Dissent in the various Societies. He says—

“The grand argument which in some particular cases must be acknowledged to have weight was this: ‘The minister of the parish wherein we dwell neither lives nor preaches the Gospel. He walks in the way to hell himself, and teaches his flock to do the same. Can you advise them to attend his preaching?’ *I cannot advise them to do it.* ‘What, then, can they do on the Lord's-day, suppose no other church be near? Do you advise them to go to a Dissenting meeting, or to meet in their own preaching-house?’ *Where this is really the case, I cannot blame them if they do.* Although, therefore, I earnestly oppose the general separation of the Methodists from the Church, *yet I cannot condemn such a partial separation in this particular case.* I believe, to separate thus far from the miserable wretches who are the scandal of our church and nation, would be for the honour of our church, as well as to the glory of God.” ‡

In answer to a letter dated 1781, requesting him to review what he had written upon the duty of attending the Church, and reply to certain question, we find him writing thus:—

\* Works, vol. xiii. p. 197. † Ibid. vol. xiii. p. 193. ‡ Ibid. vol. xiii. pp. 221, 240.

"It is a delicate, as well as important, point, on which I hardly know how to answer. I cannot lay down any general rule. All I can say at present is, if it does not hurt you, hear them; if it does, refrain. Be determined by your own conscience. Let every man in particular act as he is fully persuaded in his own mind."\*

The following passage will show how unavailing were the efforts of Mr. Wesley to keep his people united with the Church :—

"I fain would prevent the members here from leaving the Church, *but I cannot do it*. As Mr. G. is not a pious man, but rather an enemy to piety, who frequently preaches against the truth, and those that hold and love it, I cannot with all my influence persuade them either to hear him, or to attend the Sacrament, administered by him. *If I cannot carry this point even while I live, who, then, can do it when I die?* And the case of Epworth is the case of every church, where the minister neither lives nor preaches the Gospel. The Methodists will *not* attend his ministrations. What, then, is to be done?"†

It will now appear clearly, that Mr. Wesley set out on High Church principles, and was determined to maintain them at all risks; that, as he advanced in life, his judgment and prejudices placed themselves in opposition; that his views of church government materially altered; and that he submitted to the ecclesiastical authority which existed, not on the ground of principle, but "*with a doubting conscience*," solely "*in obedience to the laws of the land*." It will also appear, that, after all his efforts at Conferences, in preaching, and by publishing, to keep his people united with the Church, he was obliged to concede the point, and advise them to obey the dictates of their own conscience and judgment in the matter; and not only so, but, instead of threatening to abandon them, as he had done in former years, in case they separated, he now declared that he *could not blame them if they did*. After struggling with his own *doubting conscience* and the feeling of the people for forty years, to keep them in the Church, he gave up the struggle in hopeless despair, and advised them to judge for themselves, and act accordingly. This is the only light in which we can view Mr. Wesley as a Churchman, if we contemplate his character and conduct throughout his whole life.

We shall now consider the Reverend John Wesley as a Dissenter. This may provoke a smile in some. Facts, however, not sentiments, will guide us in pursuing the subject.

1. Among Churchmen, the *union* of the *church* with the *state* is considered, not as a matter of expediency, but of vital importance. So much so, that the dissolution of that union is believed to be equal to the destruction of the Church. Hence the violent opposition that is made by bishops and dignitaries to the petitions presented to the legislature, for the dissolution of this union. The union of church and state then, as essential to the existence of Christianity, may be viewed as the leading article in a Churchman's creed: this will admit of no question.

On this subject we have Mr. Wesley's sentiments clearly and unequivocally expressed. His words are—

"Dr. Newton, the late Bishop of Bristol, has been at no small pains to show, that the conversion of Constantine to Christianity, and the emoluments which he bestowed upon the church with an unsparing hand, were the event which is signified in the Revelations by the New Jerusalem coming down from heaven. But I cannot, in any wise, subscribe to the bishop's opinion in this matter. So far from it, that I have been long convinced, from the whole tenor of ancient history, that this very event, Constantine's calling himself a Christian, and pouring that flood of wealth and honour on the Christian church, the clergy in particular, was productive of more evil to the church than all the ten persecutions put together. From the time that power, riches, and honour of all kinds, were heaped upon the Christians, vice of all kinds came in like a flood, both on the clergy and laity. From the time that the church and state, the *kingdoms of Christ* and of the *world*, were so strangely and unnaturally blended together, CHRISTIANITY and HEATHENISM were so thoroughly INCORPORATED with each other, that they will hardly ever be divided till Christ comes to reign upon earth. So that, instead of fancying that the glory of the New Jerusalem covered the earth at *that period*, we have terrible proof that it was then, and has EVER SINCE BEEN, covered with the *smoke* of the BOTTOMLESS PIT."‡

\* Works, vol. xiii. p. 212.

† Journal in 1788.

‡ Works, vol. vi. pp. 261, 262.

On the same subject, he says in another place—

"But the corruption which had been *creeping in drop by drop* during the second and third century, in the beginning of the fourth, when Constantine called himself a Christian, *poured in upon the church with FULL TIDE*. And whoever reads the history of the church, from the time of Constantine to the Reformation, will easily observe that all the *abominations* of the *heathen world*, and, in the following ages, of the *Mahometans*, *overflowed every part of it*. And in every nation and city the clergy were not a whit more innocent than the *laity*."\*

On this vital question, no Dissenter, however rigid, could express his dissent more strongly than Mr. Wesley does; and, if this be the principal question on which Dissenters and Churchmen divide, it is clear to which class he necessarily belonged.

2. Upon the *jure divino*, divine right of bishops, he was equally a Dissenter:—

"I set out for Bristol. On the road I read over Lord King's account of the Primitive Church. In spite of the vehement prejudice of my education, I was ready to believe that this was a fair and impartial draught; but, if so, it would follow that bishops and presbyters are *essentially of one order*, and that *originally every Christian congregation was a church independent on all others*."

"I firmly believe, I am a scriptural *ἐπίσκοπος*, bishop, as much as any man in England or Europe." "Lord King's account of the Primitive Church convinced me, many years ago, that bishops and presbyters are the *same order*, and consequently have the *same right to ordain*. For many years I have been importuned, from time to time, to exercise this right, by ordaining part of our travelling preachers. But I still refused, not only for peace sake, but because I was determined as little as possible to violate the established order of the national church to which I belonged."

"Concerning diocesan episcopacy, there are several questions I should be glad to have answered:—1. Where is it prescribed in Scripture? 2. How does it appear that the apostles settled it in all the churches they planted? 3. How does it appear that they so settled it in any, as to make it of perpetual obligation? It is allowed, 'that Christ and his apostles did put the churches under some form of government or other.' But, 1. Did they put all churches under the same precise form? If they did, 2. Can we prove this to have been the very same which now remains in the Church of England?"

"But that it (episcopacy) is prescribed in Scripture, I do not believe. This opinion, which I once zealously espoused, I have been heartily ashamed of ever since I read Bishop Stillingfleet's *Irenicon*. I think he has unanswerably proved that neither Christ nor his apostles prescribe any particular form of church government, and that the plea of divine right for diocesan episcopacy was never heard of in the Primitive Church."†

Having shown that neither bishops nor the present form of the national church is sanctioned by Scripture, he says,—

"As our American brethren are now totally disentangled both from the state and from the English hierarchy, we dare not entangle them again either with the one or the other. They are now at full liberty, simply to follow the Scriptures and the Primitive Church. And we judge it best that they should stand fast in that liberty, WHEREWITH GOD HAS SO STRANGELY MADE THEM FREE."‡

Mr. Wesley not only held these Dissenting principles and published them in his writings, but reduced them to practice in ordaining Dr. Coke, Messrs. Richard Whatcoat and Thomas Vasey, presbyters for America, that they might have authority to baptize and administer the Lord's Supper.

3. In some of the *doctrines* contained in the Book of Common Prayer, Mr. Wesley could not believe; instance baptismal regeneration, so unequivocally taught in the service connected with that rite. The doctrine of predestination, as supposed to be maintained in the 17th Article, was always rejected; and he proved himself to be an uncompromising Arminian. Indeed, he learned the doctrines, which he afterwards preached so successfully, under God, *not in the Church of England*, but from the *pious Moravians*. Among these people he was convinced of sin, and taught the necessity of being renewed in the spirit of his mind by the grace of God. On asking the advice of one of their pastors in America, with regard to his conduct, the good man replied—

"My brother, I must first ask you one or two questions. Have you the witness within yourself? Does the Spirit of God bear witness with your spirit that you are a child of God?"

\* Works, vol. vii. pp. 110, 163, 164, 178, 276.

† Works, vol. ii. p. 6; xiii. pp. 218, 220, 182, 179.

‡ Vol. xiii. p. 219.



By these searching questions Mr. Wesley was set fast. His faithful friend saw it, and added,—“Do you know Jesus Christ? do you know he has saved you?” Brought into contact with a people, who knew the power of the Gospel, and gave proof of it in their life, he soon discovered the deficiency to which he was subject.

On returning home two years after, he wrote—

“I went to America to convert the Indians; but O! who shall convert me? Who, what is he that will deliver me from this evil heart of unbelief? I have a fair summer religion. I can talk well; nay, and believe myself, while no danger is near: but let death look me in the face, and my spirit is troubled. Nor can I say, *to die is gain*.”

On coming to London he met with Peter Bohler, who taught *dominion over sin, and constant peace from a sense of forgiveness*. Mr. Wesley says,—

“I was quite *amazed*, and looked upon it as a *new Gospel*. If this was *so*, it was clear I had not faith. But I was not willing to be convinced of this. Therefore, I disputed with all my might, and laboured to prove that faith might be where these were not; especially where the sense of forgiveness was not: for all the scriptures relating to this, I had been long since taught to construe away; and to call all *Presbyterians*, who spoke otherwise. Besides, I well saw, no one could, in the nature of things, have such a sense of forgiveness, and not *feel* it. But I felt it not. If, then, there was no faith without this, all my pretensions to faith dropped at once.

“When I met Peter Bohler again, he consented to put the dispute upon the issue which I desired; namely, Scripture and experience. I first consulted the Scripture. But when I set aside the glosses of men, and simply considered the words of God, comparing them together, endeavouring to illustrate the obscure by the plainer passages; I found they all made against me, and I was forced to retreat to my last hold, ‘that experience would never agree with the *literal interpretation* of these Scriptures.’ Nor could I therefore allow it to be true, till I found some living witnesses of it. He replied, he could show me such at any time; if I desired it, the next day. And accordingly the next day he came again with three others, all of whom testified, of their own personal experience, that a true living faith in Christ is inseparable from a sense of pardon for all *past*, and freedom from all *present sins*. They added with one mouth, that this faith was the gift of God; and that he would surely bestow it upon every soul, who earnestly and perseveringly sought it. *I was now convinced*, and, by the grace of God, I resolved to seek it unto the end, 1. By absolutely renouncing all dependence, in whole or in part, upon *my own works or righteousness*; on which I *HAD REALLY GROUNDED MY HOPE OF SALVATION*, though I knew it not, from my youth up. 2. By adding to the constant use of all the other means of grace, continual prayer for this very thing, justifying, saving faith, a full reliance on the blood of Christ shed for *me*; a trust in Him as *my Christ*, as *my* sole justification, sanctification, and redemption.”

Two days afterwards, he attended a meeting of the Society, where he says,

“One was reading Luther’s preface to the Epistle to the Romans. About a quarter before nine, while he was describing the change which God works in the heart through faith in Christ, I felt my heart strangely warned. I felt I did trust in Christ, Christ alone, for salvation: and an assurance was given me, that he had taken away *my sins*, even *mine*, and saved *me* from the law of sin and death.”

In the course of a few days, he set off into Germany, for the purpose of conversing with the Moravians, and learning of them the way of God more perfectly. Here he heard some of them preach, and from them, as the instrumental cause, he learned those doctrines of justifying faith, sanctification through the Spirit, the witness of the Spirit, and entire holiness, which he afterwards taught with such astonishing success; and which are now diffusing their hallowing influence throughout the world. Let it never be forgotten that the Methodist Connexion is indebted for the knowledge of these great truths, not to the Church of England, not to the University of Oxford, not to the education which Mr. Wesley derived from his parents; but, under God, to the *humble, pious, unassuming* MORAVIANS. By these he was taught the necessity of renewing grace; taught the only successful way to obtain it; saved from perverting the Scriptures to his *own* destruction, and the destruction of *others*; initiated into the belief and experience of the grand doctrines and privileges of the Gospel; and thus qualified to spread them in such a way, that they have already influenced nations, and promise finally to evangelize the world.

By this means Mr. Wesley was induced to dissent from the nonsensical doctrine of baptismal regeneration, so prominently held forth in the Book

of Common Prayer, and so strenuously taught by hundreds of the clergy at present; and also from other doctrines equally unfounded; and to take his creed, with little exception, from the Book of God, and not from the traditions of men.

4. By the means which he was induced to adopt to spread these truths through the world, he acted the part of a Dissenter. He generally imitated them in the simple form of worship which he practised. He broke the fetters which bind a minister to one particular spot, and made the world his parish. And not only so, but he raised into existence a *lay* ministry, and formed religious societies, in other words, Christian churches, in every part of the United Kingdom, and in distant parts of the earth; and so consolidated them in one great body, that they stand unrivalled in the world. In all these matters, as well as in many others, Mr. Wesley can only be viewed as a straightforward Dissenter.

But we must conclude this article by glancing at the effects of Mr. Wesley's churchism and dissent upon himself and others.

1. By his own acknowledgment, his conformity to Church requirements betrayed him into the sin of *perjury*. Works, vol. iv. pp. 51.—2. Blinded him to the truths of God, and led him to pervert the Scriptures, until taught better by the Moravians. Vol. i. pp. 101, 102.—3. Involved him in error respecting the true character of ministers of the Gospel. Vol. vii. pp. 273; Moore's Life of Wesley, vol. ii. p. 339.—4. Embittered his life with the condemnation of a doubting conscience, in submitting to mitred infidels. Vol. xiii. pp. 220, 221.—5. Proved a clog to him all his days, and induced him to stand in the way of his preachers and people in attending to the dying command of Christ, in his ordinance, except with profligate clergy and mitred infidels. Vol. vii. pp. 277, 278.

Let those who boast of Mr. Wesley's love to the Established Church, look at these facts and blush. He *did* love the Church, and his love to the Church had all but sunk him into the bottomless pit. Ignorance of God and his truth; Pharisaic righteousness; the form of godliness without the power; and the habit of perverting the Scriptures—these were the fruits of his love to the Church, till God opened his eyes, and taught him by the despised Moravians. And after this blessed change took place, we see him still incapable of shaking off all his fetters. Misconceptions of the character of Christian ministers; opposition to the use of sacred ordinances; and the condemnation (Rom. xiv. 1-23) of a doubting conscience, attended him all his days, and betrayed him into inconsistencies which would otherwise have been avoided. These are some of the advantages and blessings of being a son of the Church of England; these are here exemplified in one of the best of her children, who was only rescued, as a brand from the burning, by the instrumentality of a people, whom her bigotry would denounce as *audacious heretics*. But let us look at Mr. Wesley, when led by God, in spite of his prejudices, into the foremost ranks of the Dissenters, the people whom his father had taught him to abhor; and the scene alters. He denounces the *union* of the Church with the State, as the *greatest calamity which ever befel it*, as the means of covering it with the *smoke of the bottomless pit*, and of bringing into it all the *abominations of Paganism and Mahometanism*. He annihilates the *jure divino* of episcopacy, and strips the lordly bishops of all scriptural claim to their boasted honours. He brings to light the perjury, profligacy, ignorance, and intolerance, of the national clergy, and dooms them to indelible disgrace and perpetual infamy. He rises out of the trammels of ignorance and formality, and combines, within the grasp of his illuminated mind, a wide range of the pure truth of God with the exquisite enjoyment and experience of its sanctifying influence. He dispenses that truth with an unsparing hand, and with a success which baffles all calculation. Like the angel, which John saw flying through the midst of heaven, he darts, with almost the rapidity of lightning, from one corner of the United Kingdom to the

other; and, by the side of all waters, sows the seed of the kingdom, the harvest of which will be the fulness of the Gentiles, the gathering of the Jews, and the moral regeneration of the whole world. As John Wesley the *Churchman*, we contemplate his character with *regret*. As John Wesley, the PRACTICAL DISSENTER, we see that God blessed him; and made him a blessing to a guilty land and to a fallen world. Through his instrumentality, the whole world is benefited, and all men shall acknowledge that benefit, and call him BLESSED!

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### THE FIRST OF AUGUST, 1834, IN THE WEST INDIES.

The time has been, when to speak of our Colonial system with calmness was a crime: all the better feelings of our nature, all the convictions of our sober judgment, alike revolted against moderation, whether of language or of tone, in the conduct of Colonial discussion. Coolness was disgrace, and passion became a virtue. To *reason* on the subject of negro slavery; to enter on the field of argument, to measure language with syllogistic skill, when the question at issue was the emancipation of our negro brethren from a bondage worse than death, was not less offensive to good taste than Christian principle. It implied the possibility of a doubt, where all generous minds and all good men were agreed. It assumed that men who were received into society, and admitted to the intercourse of honourable life, could either be so obtuse as not to perceive, or so callous as not to feel, the guilt of robbery, oppression, and murder. It was therefore a sin against good taste. It also implied a doubt of the universal application of the Divine command, "Do unto others as ye would have others do unto you," or of the catholic character of the Gospel dispensation, and thus it offended Christian principle. Hence the advocates of the slave were not to blame, when they resorted to indignant declamation and animated reproach. These were their proper weapons in such a warfare. They became the cause which they espoused. They did honour to those who wielded them: but it is gratifying to feel that these weapons may now with safety be laid aside, and that the day has arrived when our Colonial fellow-subjects require no other auxiliary than the sound sense and sober principle of the mother country, to aid them in the full and permanent establishment of their natural rights. The 1st of August, 1834, is not less a day of self-congratulation to ourselves, than of triumph to the negro race.

But though the Colonial question has now, for ever, been divested of all that bitter and angry tone which, when necessary, it was still most painful to the abolitionists to adopt, it would be a dangerous error to suppose that the controversy is set at rest for ever. We have won the day; we remain masters of the field; the standard of freedom is planted in the soil, never to be removed: but the enemy is not annihilated; he retains possession of all the adjacent country; his forts and citadels have not surrendered, and even in his retreat he marches with the honours and the spoils of war. To drop all metaphor: Slavery is still the characteristic of our Colonial legislation; it pervades the whole system that has been substituted for actual bondage; the laws, the police, the civil and domestic economy of our West Indian islands, their apprenticeship, their discipline, their coercion, and their rewards, savour strongly of the same odious taint. The room remains infected, though the patient is convalescent; nor will he regain his natural strength, till the atmosphere is restored to that salubrious and fragrant purity in which liberty loves to breathe.

The conduct which, under such circumstances, the abolitionists should pursue, is obvious. We will quote the words of a man who must be

allowed to be a competent judge. Lord Mulgrave, in a late address to a deputation of the Anti-slavery Society, offers them the following advice:—

“One point, I am most anxious to press upon your attention; that you should on no account consider that your task is over. It will as yet require much watchfulness to secure the success of the mighty change. I speak to you now as an individual at present entirely unconnected with the Government. I address a most important body, which has already done too much to leave any thing undone; but I cannot help advising you to keep your eye still upon all the parties whose co-operation is required.”

And how could it be otherwise? Instead of that full and perfect emancipation which the country claimed as the negro's due, which nature asserted to be his right, and which must sooner or later be accorded to him, a complicated, fanciful, ponderous machinery of apprenticeship has been substituted, creating a sort of piebald freedom, and, as in the case of all party-coloured animals, hiding the deformity of the shape by distracting the eye with hideous contrast. It is obvious to every man of common sense that such a system cannot work well. A freeman, conscious of the value of his freedom, will not submit to needless trammels; if unconscious of its value, he remains a slave, careless of improvement, and lost as a useful member of the community: on the other hand, a master, whose yoke cannot be repudiated, will, so long as human nature retains its character, rely on his power instead of his illegitimate influence, and, to save himself trouble, will command rather than conciliate. A very superficial knowledge of mankind would have sufficed to make this truth apparent; but the weakness or timidity of those who were the authors of this monstrous scheme, blinded their judgment, when all plain men saw the path clear before them. Here, again, the authority of men whose opinions cannot be distrusted may be quoted. In Bermuda, where there are nearly 5,000 slaves, the apprenticeship has been rejected. In Antigua there are 30,000, and the scheme has been voted impracticable. In Jamaica, a similar feeling obtained: though some unintelligible crotchet about the compensation deterred the House of Assembly from immediate emancipation. In short, it is impossible to doubt that, while the apprenticeship exists, Anti-slavery principle and Anti-slavery energy must be cherished. The plant of negro freedom is yet young and sickly; the soil in which it grows is unfavourable, cold, and choked with weeds; it is exposed to noxious blasts, and a tainted atmosphere. The gardener that planted it must foster it with anxious care, or it will be blighted before it attains maturity.

Such should be the feelings of those who celebrate the 1st of August. Before these lines reach the public eye, it will have been celebrated in various ways. The liberal politician will hail it as a new epoch in the course of universal freedom. With him it will date the triumph of enlarged and generous principle over the bigotry, and the prejudice, and the intolerance of ages. He will exult in it as the dawn of that social happiness which equality of rights and equality of protection promise to mankind. The man of benevolence will rejoice with just complacency at the consummation of his labours and fulfilment of his hopes; and anticipate, with sanguine expectation, the progress of a harmless and peaceful race in knowledge, wealth, and science: the Christian, with deeper feeling, and a satisfaction more subdued, but not less full, will, with humble gratitude, reiterate the angelic song, “Glory to God in the highest, and on earth peace and good-will towards men.”

All, all are right. It is, it ought to be a day of rejoicing, and humble, yet ardent congratulation; to the statesman, to the philanthropist, and to the servant of God. All have had their share in the labour which has led to the honour of the day: some have been more conspicuous, others have been more industrious; but it is not meet to draw distinctions. Those who have borne the burden of the day, and those who have entered the vineyard at the eleventh hour, are alike entitled to their reward; and their reward they will receive from that God who has guided the wisdom of the

wise, and the zeal of the warm-hearted, and overruled all to effect his own gracious purposes.

The object of these remarks has been to guard against the speedy evaporation of those natural feelings which have been described. The 1st of August must not be a day of unmingled triumph and selfcomplacent approbation. Let the stimulus be given by its celebration, to renovated and determined perseverance in the duty which still remains to be discharged. The interests, not only the temporal but the spiritual interests, of the negro, must be watched over and protected. Complete emancipation, even from the fetters on his limbs, has not yet been obtained. The vigilant anxiety of his friends, alone, humanly speaking, can secure him perfect freedom; but, when they are removed, there is a soreness, a wound to be healed. To release him from physical bondage, and leave him in moral thralldom, were but a scanty boon. The labour of the philanthropist here, will be comparatively humble and obscure. He will receive no meed of public applause, no countenance from party, no aid from men in power: he must be impelled by conscience, and look for the approbation of God alone: but the Christian philanthropist requires no other stimulus, and to him the trust must be confided. A scheme of negro education has, it is reported, been contemplated, and partially arranged by distinguished leaders in the cause. It is to be hoped that it is of a truly enlarged and catholic character. There must be no servile adherence to forms, no high-church prejudices, no exclusive tests and trials. Let the word of God be the authority both for doctrine and for practice, and the sole foundation of its discipline; let the Gospel of Christ, unfettered by human ingenuity, be the standard of faith, and his cross the sheet anchor of their eternal hope; and negroes yet unborn will shout with glad exultation on every anniversary of their freedom till the world shall end. "Through the tender mercy of our God, the day-spring from on high hath visited us; to give light to them that sit in darkness and in the shadow of death, to guide our feet into the way of peace;" and the courts of heaven will ring with their eternal hallelujahs, in grateful adoration of Him that executeth righteousness and judgment for all that are oppressed!

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### THE DAY OF REDEMPTION.

When the Sun achieved his round,  
Left he not his children bound?  
Who can tell their father's glee,  
Now that he beholds them free?

But the Moon it was beheld  
Gloomy bondage first dispelled;  
And like hers, serenely bright,  
Was the dawn of Freedom's light.

Many, with that feeling fine  
Which is Reason's noblest sign,  
Watched for that nocturnal noon,  
Freighted with the precious boon.

In the night when Christ appeared,  
Voices in the sky were heard,  
Chaunting in ecstasie strain,  
"Peace on earth—good-will to men."

But, last night, from human tongue  
Notes of equal gladness rung:  
Isle to isle, across the sea,  
Shouting, "God hath made us free."

Yes! to Him be all the praise!  
He commands and man obeys:  
Holy aims and righteous deeds,  
All that's good—from him proceeds.

Providence upon them wait  
Through their intermediate state!  
Jesu make the rulers mild  
To the mother—to the child!

None the negro's sable hue,  
Nature's stamp, can unindue;  
But his heart, more black with sin—  
Christ can make him white within.

Christ, through his disciples, broke  
(Say we not?) the negro's yoke;  
But whoc'er by Him is freed  
(Saith He not?), is "free indeed."

Shall we take His name in vain?  
No; but let His love constrain,  
And to each, at once, impart  
Freedom—Heavenly Freedom's Chart.

J. M. H.]



## THE AMERICAN IN LONDON.

As we were retiring from Wycliffe Chapel, the congregation of which ordinarily enjoys the rich experimental discourses of Mr. Andrew Reed, at present sojourning in the United States, we overheard Dr. Morison of Chelsea, who had been officiating, remark to a gentleman with whom he was walking, that Dr. Cox—the American Dr. Cox—was a man of first-rate abilities. The extracts from his letters upon England, which were given in the first number of this Magazine, must have produced a similar impression upon the minds of the readers; and we persuade ourselves that some selections from those letters of the series which have since arrived in this country, will prove acceptable to them. It is not, however, the views which the Doctor takes of society and manners, that make his writings remarkable, so much as the mode, always original, not unfrequently quaint, and obviously sincere, in which they are expressed. The moral reflections which scenes of interest suggested to his mind form a portion of his letters in which his talents and his piety shine forth in harmonious and splendid lustre. It has been remarked that we read the copy of a writ even, with interest, when it concerns ourselves; but, independently of their reference to English society and English scenery, Dr. Cox's letters are very pleasing. If they betray any particular fault, it is that of dwelling too minutely upon minor points, and of speaking solemnly upon matters of indifference.

Though he has said nothing to offend us, he seems to have displeased some of his own countrymen. The cause does not distinctly appear. Strong, however, in the purity of his motives, he bids defiance to the objectors:—

“I little reck of all the harsh or unkind things which some critics, or cynics rather, choose to say of these letters; which I write mainly for my friends, at their request, against my own previous purpose, and with too little inclination, at broken intervals of time, and often when others are asleep—in the hope of ministering to the rational amusement, but more to the spiritual good of all readers—for I have learned to act without an ultimate regard to what will merely please the community, without despising the approbation or the contempt of any human being.”

Nevertheless, he has resolved, that “hereafter his columns shall be probably more general, more select, more cautious, and less confiding—than if all his readers were as friendly, and as kind, and as wise, as he wishes all readers and all writers were.”

It may be gathered that he has been charged with egotism, a charge which is generally brought against those who have not laid themselves open to any material objection, and which, therefore, Dr. Cox has done wisely to disregard. “My motive,” he calmly observes, “will always be considered by myself; and I, my, me, mine, and all the family, will be neither displayed, nor concealed, very elaborately, in subsequent communications.” This charge of egotism led him into some lively remarks upon the subject, which are worthy of being transcribed:—

“But on the subject of egotism, suffer, gentle reader, a few remarks. No man ever writes a journal for the eye of others, who is not infected with the danger of magnifying the theme on which all men are fluent and none agreeable—that of *self*. But why, particularly? The very nature of the subject, and the proper character of the business, give the answer. He must tell what he saw, what he thought, what he said, and what he did, or stop writing and publishing *his* journal. In the mean time, certain minute philosophers discover a deal of egotism in what he says: and scold most learnedly, because his narrations are not as abstract as the quintessence of ether, or as distant from himself as the dominions of the Great Mogul. But how can he, or any other mortal or immortal even, write a journal of personal observations and adventures, on this rare principle of disinfecting and impersonal sublimity—that says nothing about the subject or the substance of the story. The true principle here is to say—that journals and autobiographies ought never to be written; but then the position ought to be proved, and, *after* that, believed and practically honoured. But what is egotism? Is it identified with the mere use of the personal pronoun of the first person singular? Is it essentially found in that rectilinear, upright little monosyllable—I? and to be rated numerically according to the frequency of its occurrence perpendicular in a page or a paragraph? One might think this to be the fact, if he judges only from the evident fastidiousness, and

the worse latent egotism, of some who dash upon Scylla in their aversion to Charybdis; and say, it is thought, it is supposed, it is believed, and so forth for ever; rather than not speak impersonally where they mean themselves, thinking it essential egotism to say—I. But on this principle the Apostle Paul, and even a Greater than he, can be convicted of this vice, and that in a degree unequalled. Was Paul, then, an egotist? Ought he to have used impersonal forms, for example, when he says, 'I reckon the sufferings of this present time—for I am persuaded that neither death nor life—now I Paul myself beseech you—I think to be bold against some—for I am jealous over you—I suppose I was not a whit behind—are they Hebrews? so am I—did I make a gain of you?—but what I do, that I will do, that I may cut off occasion—for I fear, lest, when I come, I shall not find you such as I would, and that I shall be found unto you such as ye would not; lest, when I come again, my God will humble me among you, and that I shall bewail many that have sinned.' I suppose that egotism resides mainly in the motive, the spirit, the air, of talking or writing about one's self, as vain, and vaunting, and inflated in its character; and not in a simple and natural style of speech in the case; that a fastidious avoidance of I is real egotism, and the more contemptible for its awkwardness and hypocrisy in pains-taking combination discernible."

The feelings with which an educated American visits this country, are thus glowingly glanced at:—

"All England, and especially all London, is classic ground to an American. An ancient Syracusan, or some other inhabitant of the cities or territories of Græcia Magna, in visiting Corinth or Athens, whence his fathers emigrated to colonise the land of his nativity, could scarce have had sensations more lofty or inspiring, more thrilling or indescribable, than were ours; as we stood in the places, saw the scenes, and recalled the events, of ancestral interest and renown, as well as of principled and portentous conflict, of which our tour of this day, by a grateful and unmitigated necessity, reminded us."

And the consistency between his profession as a Christian and a Christian minister, and the occupation of sight-seeing, in which, as a foreigner in London, he was engaged, is thus maintained:—

"I did not feel that my time was either thrown away or mis-spent in these relations; or that I need forget or forego the fellowship of Jesus Christ in order to visit and enjoy them. So true it is that objects, as such, though not indifferently characterised or related in the same way to temptation and moral peril, have no intrinsic power to corrupt us, and may be universally construed and used to good and even to devout and holy results! *Sin is subjective, not objective.*"

The frame of mind, indeed, in which he explored the wonders and curiosities of the metropolis, is visible in the reflections which were continually suggested by them. His visit to Westminster Hall, for instance, leads him to enumerate the festive preparations of which it was the scene at the coronation of the Fourth George. "What a banquet!" he exclaims on reviewing the enormous detail—

"What a banquet of extravagance, uselessness, gluttony, intemperance, horrible gormandising, and brutal vice! given too by—the *Head of the Church*, at his solemn coronation. Is it any wonder that the TEMPERANCE REFORM goes on so slowly in some places of England, when such opposite scenes are enacted in Westminster Hall, 'by authority?' Such worse than brutal voluptuousness, like the feasts of Heliogabalus among the ancient Romans, only demonstrates the want of healthful moral principle in the body of the nation, and indicates a malady in the head or the heart of the commonwealth that will kill, if it be not cured. Such things are not at all solitary or singular instances throughout the empire. Surfeiting and starving, revelry and beggary, with other revolting extremes, there too observable in high places, strike the eye, especially of the American traveller, and grieve the spirit of the American Christian."

The Doctor seems to intimate that these extremes result from monarchical institutions; and certainly, if we must have distinct grades of society, we must have a lowest class, which, according to experience, is but another name for paupers and mendicants.

We shall make no apology for the introduction of Dr. Cox's warm and eloquent description of the splendid panorama of London, exhibited in the Colosseum. It will recall to those who have seen that picture impressions which they never found words to delineate; and it will excite in many more a strong desire to witness so triumphant and captivating a work of art; while to the admirers of descriptive composition, it will be interesting as an attractive picture in itself:—

"This wonder of curiosities I frequently re-consider, as among the most astonishing productions of human skill and power. In no place was I ever so confounded with the achieve-

ments of the pencil, and made infidel in supposing that the picture was not the reality; that the representation was not the substance identical of things! Besides, it was an illusion which never broke. I knew all the time, indeed, that what I saw was picture; but I knew it only by reflection, and an obstinacy of thought, the result of which made me uneasy because it seemed violently to contradict the report of the senses; especially that of vision, the most perfect and precious of them all. The more I looked, strained my eyes, changed my position, and pondered merely the spectacle, the more I seemed the victim of enchantment and the captive of fairy creations. Besides, my case was not peculiar. My graver though junior companion, the Professor, whom no enthusiasm characterizes, was perhaps equally bewildered; equally astounded with the scene. This, indeed, is the common experience of visitors, foreign or native; and I suppose the world past or present scarce contains an exact counterpart to this fascinating, and honest, and beautiful display, of powers so graphic, pictorial, and true to the verities of things. It was the portrait of a real scene, that differs to the eye almost nothing from the original; the former being, if any thing, only a little more like—as the clown said; that is, a little clearer and more palpably delineated, and only a little, than the reality itself."

The reason of this paradox is thus explained:—

"The serenity of the mornings he (the artist) chiefly preferred and improved, when the weather was fair and clear, and while the city was comparatively sunk in sleep and not obscured by the clouds of smoke, which, during the day, is poured into the welkin from half a million of chimneys. Thus he took the likeness of the old lady, London, when her looks were most elegant and desirable, *investing the portrait with a distinctness, if not a brilliancy, which are NOT COMMONLY detected in the original.* Thus he was wont to sit, patient and devoted, tracing the outlines of the city, and the prominent objects of the country for at least twenty miles round.

"I repeat the declaration that I never before saw such glaring reality in a mere picture. No one would suppose it a painting. The laws of perspective are so admirably preserved, distance and proximity are so measured on a scale of indicative truth, the grouping is so natural, and the colouring so true to the appearances of things, minute and vast relations are so perfectly contrasted, that no one at first can seemingly endure or believe the masterly illusion. I conceive it without a peer or a parallel in the world; and must add, it must be seen, for all description fails."

Of the Saloon for the exhibition of Works of Art, which is among the attractions of the Colosseum, Dr. Cox speaks as follows:—

"The collection is large and rare; and worthy of much more attention absolutely than comparatively, especially to an American. There he will see many things, of which the adequate counterpart is not to be found in his own country; and one, much worse on the continent and especially in Paris, that will at first possibly shock his sentiments of delicacy, and even of decency, when he observes the nudity of the statues, the scenery of the paintings, and the utter carelessness, or indifference, or affectation, with which visitors of all descriptions will promenade together near them, inspect their forms, and converse promiscuously at ease on the meaning of the piece, or the design of the artist, in the tasteful delineations. I only add, that a well educated and truly refined American lady could ill endure the demonstrations which in all Europe their daily patrons and patronesses ponder habitually as things of course.

"True, the forms of nature are not sinful, and the creatures of God, as such, are right. 'Unto the pure, all things are pure; but unto them that are defiled and unbelieving, is nothing pure; but even their mind and conscience is defiled.' But since the majority of the world are impure, this itself is a sufficient reason, even if there were no others, that the laws of purity, and the decorum of modest reserve, should be observed universally in the intercourse of society. Either sex should go, exclusively of the other, at appropriate hours, to view these wonderful achievement of the chisel and the pencil of the ancients or the moderns; or, not go at all; for no plea of usage and habituation can be admitted where the reason of things, and the decencies of life, forbid the indiscriminate exposure, however common, and however fashionably sanctioned, or even nobly and royally upheld. It is wrong. It is offensive too, unfeignedly, to an unsophisticated character. I write this as a caveat against introducing to this country, those manners of elegant sensuality, and reckless dissoluteness, which have long and largely made and marked the moral degradation of Europe. In all these matters let us be national, chaste, and independent. Our nationality is yet infantile and infirm. It needs cherishing, development, growth; and an opportunity to be original and principled in all excellence, will be criminally thrown away or despised, if not improved in teaching lessons of example, that the older nations would be wise to learn. There is mainly but one clog to our foreign influence; and I indulge this digression a little farther, to show this by quoting a passage from a letter, which I have just had the pleasure to receive from one of the most distinguished and excellent men in Europe. After congratulating me, in terms of ardour that I must not quote, on my present position touching 'the glorious question of UNIVERSAL EMANCIPATION,' he adds, 'America will, I have no doubt, very soon wipe from off her national character, the plague spot of slavery: and no longer shall the enemies of temperance in these countries (of Europe) have an apology for showing their teeth in a satanic smile, when we talk of an American example; and for calling AMERICA, THE LAND OF SLAVES.'"

Passing over the previous observations, which, however, would have been more appropriate had they related to the Elgin Marbles in the British Museum, (for the nudities in the Colosseum are few in number, compared with the draperied specimens and busts,) and with regard to which, as Sir Roger de Coverley observes, much may be said on both sides; it is necessary to explain with reference to the closing sentences of the foregoing paragraph, that, when Dr. Cox arrived in England, he was a staunch supporter of the American Colonization Society, and consequently an apologist for Slavery; but that, through intercourse with our enlightened countrymen, and subsequent communing with himself, he became convinced, that reason, scripture, and the rights of man, demand not only the abolition of slavery, but also the abandonment of the attempt to extirpate the negro race from the United States by means of expatriation. It is this happy and honourable change of sentiment, upon which his English correspondent may be supposed to have congratulated him. We take a pride in transcribing his own account of the means of his conversion:—

“Having left America a sincere friend to the cause of the American Colonization Society, I continued sincerely to advocate its merits, and to defend its principles, wherever I went. For this there was no want of occasion. Beyond all my anticipations, the opportunity and the necessity of such advocacy were constantly obtruded; till, at last, I almost felt unwilling to go into any mixed company, because of the frequency with which the finest spirits that I met there never failed to encounter me—and sometimes in a way that consciously overmatched me. I was chiefly impressed with the following things in all the argumentation I witnessed: first, the astonishing zeal, and sensitiveness, and avidity, to speak in public and private, which they evinced; second, the novelty and extravagance of their positions in favour of universal emancipation, and the thorough-going extent to which they boldly drove them, fearless and inexorable in what they viewed as right and obligatory; third, the character of the men who were the chieftains of the argument—they were the most excellent, and exalted, and lovely persons in the realm, so far as I had any means of judging; and fourth, the extent to which the influence of these principles had gone, in pervading and leavening the mass of the people, in England, Ireland, and Scotland, especially as evinced in kindred antipathy to the cause of the American Colonization Society. It will not be wrong to name such persons as Dr. Morison of London, Professor Edgar of Belfast, and Dr. Heugh of Glasgow. When such men opposed me in debate, with all the zeal of reformers, with much of the light of argument, and more of the love of piety, it was impossible that I should not feel their influence. Still, I replied with perfect conviction, and ordinarily with as much success as could have been rationally expected. There was one point, however, where I always showed and felt weak. It related to a question of fact—Are not the free negroes of your States, especially at the North, almost universally opposed to the project of Colonization? That the point was a cardinal one, I always perceived; for the Society has to do with the free alone; and, by its constitution, expressly, *with their own consent*; as I think the words are. Besides, if it were any part of the scheme to expatriate to Africa, without their own consent, it would be plainly a *national society of kidnappers*, and no one could honestly advocate it for an instant. Precisely such were my positions and replies to our transatlantic brethren. Then came the question of fact: Have you their consent? Here I could not answer satisfactorily to myself or them. Our opinions were directly opposed. They had evidence too, which I could not answer, that the free negroes of this country were so generally opposed to it, and that with great decision, as to constitute the rule in spite of all exceptions, and so in effect to nullify the pretensions and even the existence of the Society. I admitted that, *if this were so*, the Society was stopped in its career by the lawful and appropriate *relo* of the people themselves; and here generally my mind uneasily rested, after every concussion of sentiment. In this mentally labouring condition, I returned to my native country, purposed to take no public attitude in the matter, until that prime question was ascertained and settled. In this I have been guilty of no rashness at all. I have withstood party influences, and committed myself to no side; and in avowing now a change of sentiment in the whole affair, I am actuated mainly by a wish to apprise my brethren across the ocean of what I deem the truth, *that so I may undo whatever I did improperly while among them*. My investigations have issued in a complete conviction that, on this ground alone, the non-consent or unanimous opposition of the coloured people of this country, especially of the Northern States and pre-eminently of the better informed of them, the Society is morally annihilated. At all events, I can advocate it no longer. More—*If I had known the facts as they might have been known long ago, I never should have advocated the Society: and it is quite probable that many others in this country are in exactly the same predicament.*”

So true it is that “a noble mind disdains not to repent.”

Dr. Cox's Letters abound in smart bits of description remarkable for felicity of phrase. Hyde Park he denominates “the play-ground of the nobility.” He allows that the lady equestrians were “the best female horse-

men in the world;" yet "their costume and disciplined air was rather too masculine, not to say military, for his taste. The cavaliers that rode with them, appeared eclipsed by their superior prominence, their stately independence, their hats and plumes and whips and brilliancy; and showed protected rather than protecting, as the mere adjectives that agreed with the pleasant nouns they followed." In short, the ladies looked "like Amazons on horseback." He compares the neutral occupants of the cross benches in the House of Lords, to "a stray regiment between two hostile armies, often getting shot from both sides," which, however, he shrewdly intimates, "they can easily elude, by going to either lateral extreme, where a seat and a welcome are sure to find them." The broad lappets of Lord Denman's wig appeared to him, accustomed, as he says, "to the plain sense and sober simplicity of his own dear native land," like those which "bedeck the cranium of the walrus;" and certainly these and other trappings are ludicrous enough. Of the living equestrian statues which keep guard at the Horse Guards, and their comrades, he observes, "they appear to be organised above all human sympathies, as soldiers of the realm, the pretorian cohort of his Majesty, the minute men of the Government, the last argument and sure resource of the police of the city." But one of the quaintest passages we have met with is that in which the traveller details the vexations of the English Custom-house. The narrative fills one at once with shame, displeasure, and amusement:—

"Previous to the breaking up of the company at Lord Bexley's, I was directly asked by his lordship if I found any difficulty in passing my effects through the Custom-house. I replied, somewhat glad of the opportunity to communicate my griefs, that I found no difficulty at Portsmouth; but could not say the same of St. Katharine's docks, London. That my affairs were yet inaccessible to their owner; that I had gone twice after them, had been roughly treated, had waited sometimes in vain for an answer to a plain question, had been disgusted with the vapourings of 'brief authority' there, and actually dreaded a subsequent visit which I expected to make in the beginning of the week in order to reclaim them. They regretted the facts, and seemed combining to redress them; but as it was an ungrateful subject, I soon wavered it for one of more pleasantness. It may be proper however here to say, that I went accordingly at the appointed time; offered—of course—no bribe to any of the officers, and do not know from personal proof consequently that they would not have refused it. I requested them urgently to let me have my trunks and packages, and I would pay for them whatever I ought according to law. They ransacked them effectually, minutely, and with great roughness and confusion; charged every item, small or great, that they could directly or constructively include; cut every small parcel *sans ceremonie*, opened it and inspected it well, despatched it carelessly, and made an invoice of duties—which I paid not without some indignation. I do not recollect the amount, or care to find the manifest of particulars; but would remark that bundles and books, quite a number, which were handed me by friends to carry for them, were the occasion of so much trouble and cost at the Custom-house, that, were I going again, I would take nothing without knowing its composition, and what relation it bore to the tariff of Great Britain. It was the prime vexation to see parcels nicely and carefully put up, and which I had packed and tended with a kindred care, for other owners, rudely torn into their elements, examined with no urbanity or sparing, and often injured in fact and in appearance, and then charged at the extreme rate, and all in a manner so surly and disobliging that—my associations with St. Katharine's docks will be any thing but agreeable as long as they endure. Withal, I saw that they had no mind to save my time. I waited there several hours. Many who came after were preferred—and the reason I could at least conjecture. At last I remarked that, dining last week with Lord Bexley and several noblemen and gentry, I was asked by their lordships of this, and had given them a faithful report of ill usage, which I should probably give more completely in the end; since I could understand the difference between what was and what ought to be, so as to make others perceive it also. From this moment their manners changed."

Of our public men, Lord Chancellor Brougham appears to have engaged the chief attention of Dr. Cox. As he fills already a large space in the public eye, and probably intends to fill a still larger, every thing relating to him, whether said by a compatriot or by a foreigner, provided he be a discerning man, cannot but be read with avidity. And as our American friend is a man of undoubted cleverness, and equally remarkable for acuteness of observation and impressiveness of language, we shall not scruple to transcribe his sketch of the gifted but wayward individual:—

"His name is familiarly pronounced like our common utensil of housekeeping—*Broom* or



*Lord Broom.* And some of the witty affirm that the sound and its sense are appropriate to the rhetorical and judicial characteristics of his lordship; his positions are so sweeping, he always raises such a dust, has a destructive aversion to cobwebs, clears the floor and cleans the house and brushes away the rubbish, in all his common movements. However all this may be, his lordship is a remarkable and extraordinary man. He has literally swept the calendar of causes, and he keeps it so, in his own court; which was wont, they say, to be ever crowded with them, accumulating, dilatory, expensive, vexatious, and really of little use to the public, previous to his enthronement there. We saw him sitting alone in his robes, apparently abstracted, crosslegged, unapproachable! Some say, Lord Brougham has a great deal of ex-officio reputation for wisdom, which he does by no means deserve. They say, he expedites his Chancery proceedings truly with a vengeance; that he decides with great promptitude indeed, as never did Chancellor of England before him; that he despatches at all events, right or wrong, hit or miss, if not one—the other, and on the erudite principle of finishing the business as quickly as possible; that his decisions, and discussions leading to them, his law knowledge and investigation, all evince a plentiful lack of patience, skill, science, and equity; for which the compensation, in the way of authority, and facility, and magisterial bearing, and a result of some sort, is quite incompetent and wholly unsatisfactory. And now, my lord, [*loquitur* Sir E. Sugden,] if I may be favoured with your lordship's attention for a moment, while stating a point of such moment to my client, my lord'—In the mean time, his lordship is looking through his hand-glass at a document, nervously and knowingly twitching his right cheek, utterly absorbed in the profundity of his learned cogitations, paying no kind of attention to the anxious and courtly address of Sir Edward as his humble petitioner, and showing—I opine, on supposition that his lordship actually belongs to our species—some dignified and refined fourth-proof affectation, which appears at the time, at least to himself, quite becoming and elevated and clever in the Lord Chancellor of England.

"The great success and present ascendancy of Lord Brougham, is a phenomenon of interest to the philosophers of this age. The problem is—to discover where his great strength lieth. Here we concede much, as we must, to the facts of his rise from comparatively humble beginnings, of his pre-eminence, of his toils and achievements, of his mighty powers of some sort, of his management and tact in many things, and of his unrivalled popular and parliamentary powers in debate. As an antagonist, no man would prefer to encounter him in any deliberative assembly. Whether we can analyse his might, or fix its position exactly or not, we must all admit its existence and dread its provocation. Rouse and chafe him, if you dare; and you will find him a lion roaring, that cannot be met with impunity, unless by some modern Samson who lives we know not where. One quality, however, he does possess in a singular degree of excellence, whatever may be said of others: I know not exactly what to call it, but it is that without which he never could have climbed the hills, and threshed the mountains, or even swept the courts, in his ascending way to the heights of his present renown. It may probably be termed—an imperturbable and invincible audacity of action, which assaults and prostrates the obstacles, of which the very appearance would be overwhelming to minds of a slighter or looser or more sensitive material. Opposition has been the element of his growth, and contest the exultation of his strength, and victory the customary and matter-of-course result of his spirited and determined charges. His lordship has rather courted than shunned an aggressive encounter. Of one illustrative instance I have been credibly informed, though I can recount only something like the substance of the story.

"On a certain public occasion some years since, he rose in a popular assembly, when the spirit of strife was resolute and vociferous, determined to obtain an audience and to speak to the troubled waters. He was saluted with hisses, groans, scraping, coughing, and cries of 'Sit down—none of your talk—go home, Brougham—hold your tongue,' and other such tumultuous noises, which would have silenced and confounded any ordinary man. But he enjoyed only the perturbation of the scene.

'I like this rocking of the battlements.'

Calm as Mount Atlas obscured in an atmosphere of falling snow-flakes, he folded his arms in self-satisfied tranquillity, and interjected now and then a word or two generally and substantially as follows: 'Ay, ay, gentlemen. You hiss admirably. Serpents, geese, and the safety-valve of a steam-boat, are no match for master John Bull.—But take care—or you will lose your breath and your brains together. Is there any fool here that knows me so little, as to think that all your unmusical voices will avail to put me down? No, gentlemen. As a servant of the public and your servant, I wish you to understand that I can look you in the face as well as your enemies; and now, as soon as you are done with your foolishness, I shall resume my argument—and till then, here I am slowly getting fat on good humour and popular applause.' The directness, audacity, and inexorable purpose, of his manner, amused and charmed them; clapping, cries of 'hear, hear,' and a subdued silence succeeded, of which the granite-visaged orator availed himself; when, in an hour or so, his point was carried, his cause was won, and his reputation established on a loftier pinnacle of deep and durable foundations. The people now regard him as the greatest man in England; and no one feels safe if Brougham is known to be his adversary. Still, he has faults, they say; and these increasing with the present culmination of his fame. He is blamed for several matters, but especially for the rough-and-tumble style of his Chancery decisions, and the alleged superciliousness of his air in listening or not, as suits him, to the pleas of the learned counsel that argue causes before him. They say that he decides in a hurry, often without understanding the case, with

precious little law learning and almost no patient investigation, reckless as to the scope of evidence, contemptuous of professional skill and assiduity, arrogant and arbitrary; and with an amount of results, which demonstrates that the mind of no mortal that ever lived, could have comprehended adequately their several processes or ascertained their respective merits and relations. Of the truth of all these angry charges, I submit no opinion. Certain it is that when we saw his lordship, in his official glory as the Lord Chancellor of England, he seemed callous to the claims of the poor counsellors or masters in Chancery; and to Sir Edward especially, whom he appeared not only to despise, but practically to annihilate too.\*

"The Christians of Great Britain regard the Lord Chancellor, religiously, with no very great confidence or respect. They view him as ignorant of God, and alienated from the principles of salvation 'as it is in Jesus.' This has long been their common estimate. Ever since he was the plain commoner, Henry Brougham, Esq., M.P., and all the way of his ascending career to the present eminence in which he shines without a rival, the suspicions, and, I may say, the disapprobation, of the wise and good, have not ceased to impeach his moral soundness, or charge his character with anti-evangelical ingredients. Nine years ago Dr. Wardlaw published two sermons, 'occasioned by a passage in the Inaugural Discourse of Henry Brougham, Esq., M.P., on his installation as Lord Rector of the University of Glasgow, April 6, 1825.' There were rather two in one, entitled, 'MAN RESPONSIBLE FOR HIS BELIEF;' and were certainly a calm and masterly vindication of 'the glorious gospel of the blessed God,' against the infidel stupidity and reckless impudence of the Lord Rector. 'The great truth' commended in the inaugural of his lordship, as having 'gone forth to all the ends of the earth,' Dr. Wardlaw has examined in the strong light of truth eternal, and fully proved to be only the *great lie* of infidelity in all ages: 'that man shall no more render account to man for his belief, over which he himself has no control. Henceforward nothing shall prevail upon us to praise or to blame any one, for that which he can no more change than he can the hue of his skin, or the height of his stature.' The plain substance of the sentiment then is, that man is irresponsible for his belief; that he is under no obligation to believe the Gospel; that to believe what is false, is just as well related to virtue as to believe what is true; that the faith of a man enters not into the principles of his actions, nor becomes influential among the constituents of his character; that for a man to change his faith from wrong to right, is impossible; that a sort of reasonless fatality presides over a man's creed, 'over which he himself has no control,' just as something like it does over 'the height of his stature or the hue of his skin,' and that—the gospel is false! Pretty keeper this 'of his Majesty's conscience!' Does he keep also his Majesty's creed? the creed of the Head of the Church? It is no wonder the Christians of England discredit the Lord Chancellor. 'He is weighed in the balances and found wanting:' and henceforward TEKEL may be written over his chair of state, over the door of his residence, over the pillow—too probably—where he ceases to breathe. That he sympathizes with Unitarians and Infidels—for there is precious little difference between these parties, about as little as between ancient Moab and Edom, *the one selling his birth-right and the other natively illegitimate*; that the Lord Chancellor in his chair, on the woosack, or in any other place, sympathizes, and even symbolizes, with the enemies of the religion of Jesus Christ, himself a covert enemy, is a fact too certain to be discredited, too conspicuous not to be occasionally a topic, and too disgraceful to the whole kingdom not to awaken the indignation of the truly virtuous. I dismiss his lordship for the

\* Dr. Cox appears to us to take an exaggerated view both of the causes of complaint of Sir Edward (as far as they originated in the Court of Chancery), and of his character and attainments. He says of him and of the Chancellor:—"His Lordship's reasons are perhaps known to himself; and one might say respecting his strange conduct, to the people of the British realm,

What private griefs he has, alas! I know not  
That made him do it: he is wise and honourable,  
And will no doubt with reason answer you.

I really felt for Sir Edward Sugden; who shows himself a most respectable and learned man, a ripe and universal scholar, an honorable baronet—or possibly only a knight, for I have no means of ascertaining the heraldry of his title; and whose fame is every way, as report says, pure and stainless in all the relations of society. Sir Edward is unquestionably a very learned jurist, industrious and devoted, luminous in his law pleadings and deservedly high in his profession. His manners too are mild, dignified, and imposing. But he is not alone distinguished by the contempt of the Lord Chancellor—though he seems solitary in the published indignation that sternly reciprocates it; retiring indignant from the chamber and the temple of his official tyranny, as he leaves the purlieus of his court determined never to return to them. Sir Edward Sugden has lately advertised in the public newspapers his purpose to plead no his lordship's court, and that his clients may expect his services in that of the Vice-Chancellor alone: in consequence, he says, of his unwillingness to endure the mistakes, the arrogance, and the inequitable decrees of the Lord Chancellor, any longer."

"The contempt of the Lord Chancellor!" This is a term which his Lordship's style of conduct hardly warrants. Dr. Cox will be glad to learn that the Pilate and Herod of the Equity Courts have become friends; that the "bug" affair, so much more discreditable to Lord Brougham than to Sir Edward, has been apologized for and forgiven, and that the Court of Chancery still enjoys the light of the learned Knight's countenance.

present; with the remark, that my real respect for his talents, industry, and accomplishments, as a man and a chieftain of the age, is associated as well with sincere benevolence towards all his personal interests; while I estimate with others his moral and religious pretensions, towards God and the Bible and eternity, according to the light of evidence quite painfully superabounding. God knows that my soul pities him; and this in spite of all the contempt that even his lordship could demonstrate, were he for a moment to consider the fact: for, of all the fools in Christendom, he is to be distributed to the first class, who, little less than angel in the gifts of intellect, is preparing for the eternal ridicule of demons, at the sottishness and ignorance of his unbelief towards the revealed system—which they ‘believe and tremble!’ and which God will soon bring the whole rational creation to believe, once and for ever.”

A bolder, or more striking, a more impartial or (upon the whole) correct view of the character of Lord Brougham than this, has seldom been taken; and recent events have afforded but too much reason for believing that his lordship’s views, respecting human accountability, have not had a beneficial influence upon his own conduct, to say nothing of his disciples.

Westminster Abbey and St. Paul’s awakened in the traveller’s soul a yet deeper interest than the great “man of the times.” His observations and reflections upon these sumptuous piles are conceived in a spirit of stern republicanism, and yet sterner piety. He subjects them to the test of an enlightened utilitarianism, and finds them wanting. Observe what a battery of noble sentiments he opens out upon the infatuated tribe who place their religion in the splendid array of material objects—in the sensations produced by lofty architecture, solemn music, painted windows, storied urns, and animated busts. And first of the Abbey—that “renowned mausoleum,” that “august receptacle of dead men’s bones,” that “unique and wonderful gathering-place of the ashes of departed eminence,” that “city in another world.”—

“On entering, and while engaged in viewing the interior, I fixed at least three general impressions on my mind, which, in an inverted order, I will here describe. First, the damp cold temperature of the atmosphere, that seemed suited to a sepulchre sure enough. This was all the worse, because the day was fine and warm without, and the contrast was at once the more sensible to our feelings and perilous to our health. The difficulty was increased from the order of the place. The ground was consecrated, and to be uncovered there was—law. I asked the loquacious guide if we might not be allowed, in a place so chilly, to remain covered? He replied—‘No, sir. There is but one law for the Abbey—gentlemen must keep their hats off while they are here.’ It was a real affliction. To take cold was, I foresaw, my doom, if I stayed there: my stay must be consequently shortened, as well as disagreeable and comparatively unprofitable. This too was a great disappointment; for I longed to walk the streets of that famed necropolis, and make some acquaintance of a sort with its senseless citizens. Second. Another impression that seized me here was just that expressed objectively by the word *stupendous*. What a place! Its dimensions, its architecture, its state, its magnificence, its clustering array of monuments, its spirit-stirring associations, the dust of honourable corpses, the ashes of the great, the corrupted relics of nobles and princes of the earth, the finest specimens of statuary and the most felicitous achievements of the chisel, such a multitude that scarce any one could number, and such a variety that scarce any one could class, the men of all ages, and of all parties, and of all ranks, quietly meeting here, in their narrow dormitories, till the morning of the resurrection; these things, blending and rushing on the mind, produced an overpowering impression: I stood, and spoke not; looked around, gazed, considered, and felt the unequalled and solemn assemblage of attractions. Stupendous indeed it was! Sensations, rather than sentiments, now seemed to throng me with their strange influence. It was a kind of enchantment, that vacantly realised the impossible fictions of romance. To weep, to wonder, to explore, to meditate, to say nothing, to hear no word from others, to forget the exterior world, and to devour the inspirations of such a scene, seemed here the fitting luxury of a place, that joined so many generations of the past with the vision of the present; that claimed to be the Palace of Death and the exterior hall or court-way of Eternity! But who, said I, are these heroes, heroines, nobles, and monarchs of the earth, whose epitaphs and conotaphs, whose sarcophagi and statuary forms, whose glozing memorials, and envied fame, and sumptuous grandeur, here vainly conspire to detain them where they are not, and misrepresent them possibly to admiring and flitting posterity? Alas! they are not here. Dust, ashes, silence, ‘corruption, dishonour, weakness,’ are here inurned and deified. They are all alive in their higher nature, while their ruined bodies sleep, expectant, though unconscious, of the voice of the Son of God that soon shall burst their cells and raise them to a public and eternal destiny. What would I give, after death, for the honour of being put in this celebrated place? At the battle of Trafalgar, said Nelson, ‘Now for victory—or, Westminster Abbey.’ Well those were honourable alternatives, and he won them both. But again, said I, in pensive, soliloquy trifling with myself, what would I give for such a prospective colloging distinction? Can I answer to myself infallibly? Do I actually know? I do. I would not give one rush

for it—not a peppercorn—not a sigh!\* I would prefer some coral cell or deeper cavern of the unfathomed ocean, in which my ruined form might ‘see corruption,’ and wait the summoning of Omnipotence ‘in that day.’ And far am I from certain that the moral of the Abbey is really what it should be, or in effect worth much. It inspires pride, ambition of an earthly sort, a fastidious sense of ancestry, an over estimate of posthumous fame, and an eclipse of that real glory ‘that fadeth not away,’ in the minds of the worldly and alienated. And what is posthumous fame? Ah! *it is located on the hither side of the grave preposterously*, and is therefore worth to us exactly—nothing! What will they think of us elsewhere after inhumation, what will be our posthumous fame in the other world? This is the question of all interest; a question ordinarily despised and banished from polite thought, and which such a scene as this, with its earthly records and proud associations, is marvellously powerful to exclude. Here great men have their apotheosis and their eulogium, who were not good men; and *many a princely scoundrel is canonized to coming ages*. And yet here are some saints of God, whose ashes are none the worse for their quiescence in this proximity to the prostrate forms of warriors, statesmen, kings and potentates of the earth, who knew him not. Such reflections, crowding on my mind, produced that sense of the stupendous, to which I have before referred.”

Of the “some saints” who there “rest their heads upon the lap of earth,” is Dr. Watts, who is thus feelingly and eloquently apostrophised:—

“At the tomb of Dr. Watts, if I had been a worshipper of relics, I could have performed my cordial devotions. As it was, I paused respectfully, and thanked Heaven that such a man had been here, and now was there, so useful in the one, so peaceful in the other. Sweet psalmist of our English Israel! Gifted genius of varied excellence, greatly good, and morally great! The poet and the prophet, the scholar and the philosopher, the teacher of sages and the instructor of babes, the musician and the minstrel of the sanctuary, the logician and metaphysician of the schools, the puritan and the dissenter of principles inflexible, and the friend of the wise and the good of all parties, with none of the littleness of any! Blessed man! Thy works follow thee—but their fruits on earth remain, and will last till the trump of thy Redeemer shall wake thy frame, spiritualised, puissant, and immortal, in conformation to ‘his own glorious body!’ I would rather be Dr. Watts in the resurrection, or before it, or after it, than be any monarch there.”

But the prevailing consideration in the Doctor’s mind, while he trod the solemn aisles, was, *Cui bono?*

“Very glad should I be, if this were practicable and consistent with better duties, to spend a whole week there with my note-book and pencil, and ponder the thoughts which such a constellation of wonders incessantly produces. With one reflection, I will close this letter. Is it a republican, a homely and uneducated imagination, or a superfluous, or possibly an un-Christian reflection? It is *densely* this—*cui bono?* For what end, truly good, is all this sumptuous architecture? How does it subserve the predominance of the Gospel over mind? What just relation has it to the celebration of the worship of God? *Is it consecrated ground—or desecrated ground?* How much piety does it require, and how genuinely enlightened should it be, to construct such Abbeys, and Cathedrals, and Churches, of splendid appearance and tasteful renown, all over the kingdom—in which, for music and machinery, stowed away in a corner of the vast area, now and then to perform the fitting worship of the Father of lights, the Father of mercies, the Father of spirits? *Would Jesus Christ, had he been on earth, have granted letters patent expressing his approbation of the plan and the parade, and authorising such buildings for his name?* in which, *ut lucus a non lucendo*, for his Gospel to be not preached, and for his enemies to be demi-deified, and for his glory to be deep eclipsed? I would not give one of our common churches in the city of New York, for the good they do, in commutation for all the cathedrals in the kingdom with their appurtenances and imperfections entailed! ‘For Israel hath forgotten his Maker, and buildeth temples.’ It is far more in accordance with the depraved character of all men, to build magnificent structures and worship them, than it is just sincerely to remember God, walk with him, prefer truth to state, and piety to poetry, and do his will by faith in his dear Son. True, there is no sin intrinsically in such consecrated piles. But what is the adequate appropriate good they do? *How many souls are converted in consequence of their erection?* What progress thence has the Gospel, which otherwise it would not have? How will such a wisdom look, when we see things scientifically and correctly, that is, just as they are, from some eminence—I hope, of

\* In a subsequent letter on St. Paul’s, we find the following remarks on Nelson’s monument:—“Nelson is the idol of the nation, from the King, who worships by conformity or cordiality, to the beggar, who invokes him as the divinity of his profaneness. May I and mine be saved from such ‘a glorious death,’ to starve with Lazarus by immense preference! I would not have it, with its concomitants and its consequences for—all creation! Yet this inscription must be credited; for it appears by authority, and adorns a consecrated place. Glorious death! For my part, knowing something of his lordship’s private character, I was not a little sick—in the English sense of the word—with all the fulminations of his fame that I witnessed through the length and the breadth of the land. A lordly naval hero does not go to heaven, either ex-officio, or of course, or by the highest degrees of all probability!”

glory—in the eternal world? My deep conviction that these gorgeous structures have precious little to do with the salvation of souls, except to retard and prevent it, makes me willing to award to Mr. Addison and his ‘companions,’ just about as much praise as is awarded them in the infinitely nobler essays of John Foster, where he examines them evangelically, with the tact of a scholar and the impartial daring of an old English Puritan. ‘Sanctify them through thy truth.’ Old Abbeys and Cathedrals, monuments and cenotaphs, statuary and pictures, are not—his truth! I often thought, while in England, that many persons there seemed to think that their own inventions, or, rather, those of their renowned ancestors, were so classical and clever, that they could constitute quite a fine and eligible succedaneum for the truth! I should have less objection to that princely pantheon, if they would only divorce it at once from religion; and say, we keep and value it merely as a national magazine of curious relics and recollections, which it may be well to cultivate, to study, and to guard. As it now is, it appears about as directly pious and evangelically proper and useful, as was the wooden horse when brought within the walls of ancient Troy. With old Priam, we view the structure with admiration; but exclaim, as he did, though with different motives,

Quo molem hanc immanis equi statuere? quis auctor?  
Quidve petunt? quæ religio? aut quæ machina belli?”

St. Paul’s, which he designates “a most consecrated and right reverend sepulchre of worldly greatness,” is tried by the same test that was applied to the Abbey:—

“The monuments and the statues of the interior of St. Paul’s are all comparatively modern, executed in a style of richness and splendour unsurpassed, in fine taste and keeping, and liable mainly to one objection. They make it a fine moral and historical museum, a magazine of classical recollections and devices, a kind of new edition of Westminster Abbey in the city of London proper: how apposite they are to the hallowed uses of the house of God, demands a doubt.” *Some of them*, however, have a subject-theme of religiously excellent characteristics; and contrast in high and bold relief, with the apotheosis of warriors unhorsed on the battle field, admirals and naval heroes encased with the emblems of the marine, and other profane chieftains of their respective ages, whose relation to virtue, ecclesiastically, or, rather, evangelically viewed, is either equivocal or unambiguously wrong. For what purely religious purpose was this vast and magnificent structure built? If for the worship of God, why all this array of military glory, and heathen honour, and godless renown, ascribed to personages whose characters, for the most part, whatever other qualities they might have possessed, were any thing but pious, holy, godly, or good in the common sense of virtue? Is it not essential desecration, profanation, idolatry, in effect? What effect do they tend at least to produce, on the devout worshipper, if any such come here? If the Saviour drove out sheep and oxen, saying, ‘Take these things hence,’ what would he do, were he now on earth, to a much more heathenish abuse of a place of worship? Would he own it as his Father’s house at all? What good to souls has it ever done? How many were ‘born there?’ And when God ‘writeth up the people,’ how many of its heroes or its hierarchs will he acknowledge in that day? I conclude this letter with a dehortation of my countrymen, from the *improper custom* of interments and monuments in churches. It ought to be universally and religiously discarded. It is evangelically wrong. We go to church to worship, not men, but God: and whatever tends to divide the attention, to amuse it off from ‘the things that are unseen,’ or to distract and embarrass it, ought to be conscientiously and universally, and with no compromise, forbidden by the Christian community. The more I reflect on the custom; its incessant proclivity towards greater and greater methods and degrees of abuse; its really heathenish nature and origin; its historical connexion with the idolatrous mummeries of the pseudo-Church of Rome; and its occasional instances,—incipiently, and yet corrigibly, seen in our comparatively uncontaminated country, peerless in simplicity and majestic in its youth; the more am I convinced that duty, interest, wisdom, piety, every thing reasonable and every thing hallowed, requires of all sound Protestants consistently to preclude a custom so dangerous and so wrong. Let no man, minister or elder, be buried within the precincts of the sanctuary; and let no monument be there, to break the attention, to deform the simplicity, to inflame the ambition, to provoke the envy, or invite the idolatry, of any worshipper or visitor. It is also a kind of canonization or saint-making, which is heathenish, popish, and pregnant with the worst abuses. How many living characters of noble blood, and illustrious profligacy, and revolting infidelity, are the candidates for a like posthumous sublimation in a day or two! Lord Wellington will make a saint of the first water; with monuments in the Cathedral or the Abbey, at the expense of the nation erected, and shrines in which for classical superstition and poetical devotion to weep and worship.”

The physical objections to the interment of the dead in churches are only less important than the moral; but on those our traveller does not touch. Severe as he is in his animadversions on the “vile uses” to which cathedrals are put, they contain evidence enough to prove that it is not in a spirit of vandalism—from any want of taste and feeling—that he raises his objections. The following observations on the structure of St. Paul’s sufficiently evince that he is quite capable of appreciating works of art,



and that he possesses a due sense of the sublimity and magnificence of architecture:—

“ St. Paul’s Cathedral is justly considered one of the prime lions of the metropolis. We visited it, viewed it at leisure, explored its wonders ‘from turret to foundation stone,’ attended service in its choir, perused its inscriptions, surveyed its monuments, contemplated its magnificence, gazed at its architecture, and perambulated its pavements, till we took in something of its transcendent qualities, and felt the charm of its grandeur and the reasons of its fame. To be sure, I was sufficiently uncourtly and puritanical to inquire, here as at the Abbey, *Cui bono?* Waiving now the inquest of its holy use, which ought to bear some just proportion to its magnificence and its celebrity, I record my opinion or conviction, that, viewed in the latter aspect as a specimen of ecclesiastical architecture, it belongs, as a masterpiece and a wonder, to the first class of splendid edifices in the world.---For exemplification of the attributes of chaste and grand; for all that is classic and symmetrical in taste, united with all that is vast without vacuity and combined without perplexity, it is a model, if not a monster, of perfection. One can gaze on it, cherish, entertained, and delighted; while admiration feasts without satiety, and contemplation loiters without weariness, on the astonishing demonstrations and achievements of science and art, which arrest the enlightened beholder as he views the interior of that stupendous cathedral. It requires a fool not to admire it; not to catch something of the poetry of its scenery, of the majesty of its trophied dome, ‘its storied urn and animated bust,’ its superb monuments and ornaments, its total style, its wondrous amplitude, its symmetry and keeping every where displayed.

“ In respect to the situation of this noble edifice and the aspect of the related and surrounding buildings, we may say of it, as of many others in England, and indeed in all Europe, that it is most dishonourably contrasted with the sumptuousness and the glory of the stupendous fabric; which is thereby obscured from prospective observation, prisoned and invested, degraded and sunk, in the miserable proximity of commerce and huckstering, narrow streets and crowded thoroughfares, business, smoke, filth, and confinement. In addition to which, we may observe, that the coal smoke of the metropolis appears, as if attracted, here to congregate its clouds, and deposit its dirty humidity, in tributes unceasing, on the beauteous facade and indeed on the surfaces of the total pile; till all its chiseled marble, its exterior statues, its chased and fretted architecture, its sublime and towering ornaments, are covered with a foreign drapery of sable gloom. It is hence the blackest white edifice I ever saw. But the Londoners care little for this.”

And is not the digression as grand as it is sudden?

“ The sable that is only skin deep, is not much of a disparagement in England, whether it be superinduced on man or house. It is in free and liberal America especially, that such a disqualification, such a ban of degradation, such a badge of dishonour, is made mortally to disparage even the rational and equal creatures of God—our fellow-creatures, human and immortal, as ourselves! And I for one will write or tell it till I die, that the difference between the two countries, just here, is England’s generous honour, and America’s impudent disgrace. But Slavery has made us what we are—prejudiced, proud, and unprincipled, in condemning even our betters, if their skins differ from our own; and in wondering even that Christians, nay that God himself, should not be seen justifying us in ‘the most abominable abomination of all abominations—the pure wickedness of our antipathies. We return to the Cathedral.”

Here is proof enough of the candour, as well as the generous feeling, of the writer. He is not a blind or an indiscriminating lover of his country. He wishes it to be more worthy of his love, and we wish that it may speedily render itself worthy of so noble an attachment as he is panting to display towards it. Several instances might be advanced in which he has not scrupled to exemplify towards his native land the truth of the maxim. “Faithful are the wounds of a friend;” and, though the example of England is sometimes held up as a warning in the course of his letters, yet it is more frequently recommended to the imitation of his countrymen. He is in search of virtues; and, save our political institutions, (which, of course, he deems inferior to those of his native republic), the faults which he discovers in us take him by surprise. These, indeed, he never shrinks from reproofing or reprobating as their different degrees of grossness deserve; but he displays much more alacrity, though, perhaps necessarily, much less eloquence, in indicating those points in which our superiority to the inhabitants of the western world appears to him.

We close the article with a case in point. He is speaking of the public worship of the English Dissenters:—

“The second matter of order wherein they generally differ from us, is that the last prayer of the service immediately precedes the benediction, and does not immediately succeed the sermon. After preaching, there is a pause for half a minute or so, when two or three verses

apposite to the subject aresung. Then the concluding prayer is made, briefly, without hurry, and with much more felicity and symmetry of the parts, than in our method of attaching it continuously to the sermon. *I think this is an improvement, and as such have adopted it, with increasing satisfaction in my own congregation.*

"The third difference to which I refer, is the better manners in the house of God of the whole audience when the benediction is pronounced. As soon as the prayer is closed, this final solemnity of the service is performed: and the people, first, wait for it, without changing their position or making the least noise; and with a degree of reverence and solemn order, that are truly exemplary, and decorous, and worthy of the worship of JEHOVAH. Then, second, when it is pronounced, they do not spring, as if by welcome explosion, from their seats, and make a rush to the door as if the only desideratum was to get home. The word *extemplo*, in Latin, means, *instantly, with a rush, all swift together*; and it shows how the heathen were wont to go *extemplo*, or from their worship when it was finished: for this is the origin, and the etymology too, of that common Latin adverb. It was first used to indicate the confused precipitation with which they evacuated the temple when the worship was over; and thence it became generalized in its use, to signify hurry and expedition on any other occasion. How unseemly for a Christian audience thus to heathenize, and run promiscuous and rapid and wild from the temple of the living God! How indecent and profane to see them preparing for this, when the benediction is pronouncing: by putting on their outer garments and their gloves, adjusting their hats and umbrellas and canes, and seeming to say—the sooner the better; 'what a weariness is it!'"

The first point of difference related to the reading of the Scriptures, which is done at greater length in the English than in the American churches, with the addition of expositions *passim*. In this, however, as in the matter of departing from the house of God, we are afraid that Dr. Cox has overrated our merits. His letters, on the whole, are productive of regret. We are dissatisfied that so competent and candid an observer did not remain longer in the country, did not visit the provinces, and make himself acquainted with the inhabitants of our towns. He saw some good specimens of Englishmen, it is true; but he who would duly estimate the moral, intellectual, and religious character of the English, ought not only to visit, but to abide in, such places as Liverpool, Manchester, Birmingham, and Leeds, with many others, of which we will be glad to furnish Dr. Cox with a list, the next time (if the Custom-house has not completely disgusted him) that he sets his manly foot upon our shores.

### SADNESS:

ADDRESSED TO \* \* \* \* \*

I.  
I cannot tell thee why,  
But oh! my heart is sad;  
And long hours may linger by,  
E'er again my heart be glad.

II.  
It is not sin—the sin  
A guilty conscience feels;  
The worm that gnaws within,  
The wound that never heals.

III.  
Nor is it grief—for I  
Was never doomed to mourn  
A friend; or watch one die,  
Whom I would wish return.

IV.  
It is not sickly gloom,  
Weighing down the weary soul,  
Ever pointing to the tomb,  
As life's cold and cheerless goal.

V.  
Nor do I e'er repine,  
And charge God foolishly;  
Wishing another's wealth were mine,  
Myself as great as he.

VI.  
It is not that I sigh  
For the fair things I've seen;  
Sights, sounds, and all will die,  
And scarce tell where they've been.

VII.  
Nor is it that I fear  
Dark days, that soon may come:  
What heeds the wanderer here,  
Who is hastening to his home?

VIII.  
I have no aching at my heart,  
When my thoughts are of the grave;  
God has soothed his latest smart,  
And I feel him strong to save.

IX.  
Unbidden ghosts will glower,  
Sad thoughts will sometimes crowd,  
Sent to mock our trusted power,  
Oh! how can man be proud?

X.  
Then do not ask me why,  
My heart is sometimes sad—  
At thy smile the dark dreams fly—  
It is past! and we are glad.

S. H.

## ORIGINAL SKETCHES OF SERMONS BY ROBERT HALL.—No. III.

HEB. ii. 1.—“*We ought to give the more earnest heed to the things which we have heard, lest at any time we should let them slip.*”

Inattention to future consequences is the ordinary source of nearly all the evils of the present life, and of ruin and misery in the world to come. Aware of the beguiling nature of visible and sensible objects, the writer of this epistle found it necessary to guard the first Christians against a neglect of the Gospel, even while its evidences were fresh and vivid, and present to the senses. Now that the miraculous attestations are faded from our sight, and there are no more signs and wonders and mighty deeds, we are in still greater danger of indifference and unbelief, and need to be exhorted to give the more earnest heed to the things which we have heard of God and the Redeemer.

The precepts contained in the law of Moses claimed the attention of the people of Israel, who were commanded to lay them up in their hearts, to bind them upon their hands for a sign, to teach them to their children, and to speak of them when sitting in the house or walking by the way. (Deut. xi. 18, 19.) Hence the use of phylacteries, or writing parts of the law upon the borders of their garments, to keep them constantly before their eyes, and prevent estrangement from God.

The Gospel being of still higher importance, we are required to give it “the more earnest heed,” and devote to it our supreme attention; to regard it as the depository of all our hopes, so that it may constantly dwell in our recollection, may become the subject of frequent advertence, and exert a commanding influence over all our thoughts and actions.

One of its claims to this supreme regard is the consideration, that its author and messenger is the Son of God, whose dignity and glory infinitely transcends that of every other messenger. God, who at sundry times and in divers manners spake in times past unto the fathers by the prophets, hath in these last days spoken unto us by his Son, whom he hath appointed heir of all things, and by whom also he made the worlds. It is the peculiar glory of the Gospel, that it first began to be spoken by the Lord from heaven, and was afterwards confirmed by those who heard him. The law was given by the ministration of angels, to whose agency are ascribed the supernatural voices, articulations, thunderings, and earthquakes, when God appeared on Mount Sinai. But in the proclamation of the Gospel, Christ spoke in his own person, and by his own authority, giving a commission to his disciples to spread it to the ends of the earth. A criminal neglect of the Christian dispensation will therefore be visited with a severer punishment than a contemptuous disregard of the law, as it includes in it a rejection of the authority and unbounded love and mercy of the Son of God.

The Gospel dispensation is incomparably more excellent and important, as it is a clear and perfect revelation of what was only prefigured by the Law. Under the Levitical economy Christ was seen through an obscure medium, and comparatively by a few individuals only. In the Gospel his character is displayed in all its glory, and his language to all nations now is, Behold me, behold me! We have not now to look through typical sacrifices to the great atonement, and to see in the high priest some faint resemblance of the great Mediator and Intercessor. The end of all is accomplished in the person and work of Christ. He has actually sustained the death of the cross, has offered up his own blood to make reconciliation for the sins of the people, and now appears in the presence of God for us. The Law was only a faint outline, the Gospel is a finished picture, and the whole scheme of salvation is now complete. Life and immortality are brought to light by the Gospel, and fully demonstrated by the resurrection of Christ, who, having triumphed over death and the grave, will give the victory to all his people, and will raise them up at the last day.

The Gospel being less encumbered with ritual observances, is more spiri-

tual and excellent than the Law. There are now no carnal ordinances, no worldly sanctuary; all is heavenly and intellectual. Yet while on this account it is worthy of the more earnest heed, it is for the same reason in danger of being more neglected. A Jew could not withhold his regard from the ceremonies of the law without exposing himself to censure; its prescriptions and denunciations being guarded by the sword of justice, the civil magistrate or high priest had power to inflict punishment for every infraction, and enforce obedience to the ordinances which God had appointed for the people. It is not so under the present dispensation; men neglect the great realities of the Gospel, and pour contempt on its sublime and interesting doctrines, without any fear of penal consequences. The judge and the avenger are invisible, the retribution is future, and though not less certain on that account, it cherishes the presumptuous hope of impunity. Reason therefore requires that we give the more earnest heed, lest we be found among the despisers who wonder and perish.

So many interests of a worldly nature occupy our thoughts, and pre-engage the attention demanded by religion, that we need to be continually admonished of our danger. The mind is in this respect like a vessel already full, and can hold no more; whatever is poured into it runs over and is lost. Men have no room, no time, no heart for religion, and live as if the eternal realities of the Gospel were of no importance. A greater number perish by an inordinate attention to lawful pursuits than by any other cause. Merchandise, marriage, making purchases, and engaging in secular concerns, are all lawful in themselves, but become unlawful and injurious when made an excuse for inattention to higher objects. It was from hence that the invitation to the Gospel supper was disregarded, and its rich provisions treated with contempt. Supreme devotedness to the world is a subtle but sure instrument of destruction; it destroys without our perceiving it, and is most fatal to our best interests. The voice of God is a small still voice from heaven, which cannot be heard unless we listen to it. It calls us from sensible objects to those which are internal and spiritual, it requires us to retire from the noise and bustle of the world, to suspend for a time our secular engagements, and to hear in secret what God the Lord will speak.

Since a cordial reception of the Gospel is inseparably connected with our final interest and happiness, it is highly necessary that our attention to it be constant and unremitting, "lest at any time we should let it slip." Nothing but that state of mind which is formed by the faith of Christ can prepare us for eternal happiness, nothing but our looking steadfastly and with fixed attention at the things that are not seen and which are eternal. All that presents itself to our view besides is a collection of phantoms and shadows that are passing away; they glitter at a distance, but elude our grasp; nothing is substantial but the unseen realities of religion. Why then do we avert our attention from them? The same disposition that now produces inattention and neglect will continue to operate, till the great things which belong to our peace vanish from our sight and are seen no more. Since then our eternal state is inseparably connected with the dispositions formed in the present life, let us earnestly seek and cultivate those sentiments and feelings which are congenial with that blessedness after which we professedly aspire.

The principal reason of men's failing of salvation is their criminal neglect of it, and this therefore suggests an additional motive to quicken our diligence. There are some indeed who avow their disbelief of the essential doctrines of the Gospel, but their number is comparatively small; the great majority of men amongst us may rather be classed with the neglecters of salvation. In the last day multitudes will be found, who watched for opportunities of increasing their worldly wealth, and seized with avidity every means of promoting their honour or ambition, but who never attended to the state of their souls, nor examined into their spiritual affairs; multitudes who never searched the Scriptures, never paid any serious attention to the

ministry of the word, nor considered whether they were meetened for another and a better world, till in an awful and unexpected hour they found themselves ingulphed in endless perdition.

If our closets witness against us, if we are living without God in the world, and neglecting his great salvation, we are in a fearful state, and in danger of being lost for ever. If worldly and avaricious, how can we be fit for the kingdom of God? The end and design of the Gospel is to train us up for glory: if therefore it has not changed our dispositions and pursuits, it has done nothing for us. We are withering and perishing in the very presence of the Sun of righteousness, and amidst the brightest rays of Gospel light. We dispute not, it may be, but assent to the truth of Christianity: yet if we have not sincerely and cordially embraced the way of salvation, we are still a species of infidels, not less miserable than those who deliberately reject the Scriptures, though less criminal in the eyes of the world.

And what will be the consequences, and what the reflections in a future state? Oh that I were ever so foolish, as to neglect my immortal interests! Oh that I had fled to Christ! Oh these impending torments, and that flaming gulph! Such is the language of dying despair, and will be the exclamation of every final unbeliever, either on this or on the other side of the grave. Let us then give the more earnest heed to the things which we have heard, that we may escape this agony, and flee from the wrath to come.

## A FAMILIAR EPISTLE TO THE REV. HENRY MOORE,

TOUCHING HIS OPPOSITION TO THE PROJECT OF AN INSTITUTION FOR THE EDUCATION OF THE JUNIOR PREACHERS OF THE WESLEYAN-METHODIST CONNEXION.

BY A JUNIOR PREACHER.

Dear HENRY! why do *you* object to B \* \* \* \* G's institution,  
And raise about his reverend ears the cry of revolution?  
You are too old to entertain the mediæval notion  
Of BELLARMINE, that ignorance is mother of devotion.  
To POPE, and not to *Cardinal*, perchance your thoughts were turning:—  
Aware, perhaps, what sad mishaps attend "a little learning,"\*  
And judging from the calibre of those who'd be their teachers,  
You felt a laudable desire to save the junior preachers:  
For ADAM CLARKE is now no more, the sacred text expounding;  
Nor RICHARD WATSON, all the depths of holy doctrine sounding;  
And G \* \* \* \* D would not much instruct in *Greek* accentuation,  
Unless he more in it excel than that of *his own* nation

Of reasons for your conduct, I have heard a great variety.  
Some saying that you apprehend a falling-off in piety:  
But this, of all that have been named, appears the only true one—  
Belonging to th' *old* school yourself, you cannot bear the *new* one.  
And yet I heard you with these ears deliver once a sermon,†  
Which scarcely could have been composed in ignorance of German;  
And, pardon me, I doubt your power to state one reason why a  
Critique on HOMER's *Iliad*'s worse than on KLOPSTOCK's *Messiah*.  
Now, German books are made of "stuff" more "perilous" far than that in  
(Include LUCRETIVS himself) the works of Greek or Latin:  
And many a schoolboy that could jest o'er HOMER's polytheism,  
Has fallen plump into the snare of EICHORN's biblic deism.

The *public* beer we never deem so good as that which *we* brew;  
And he that knows a little Greek, with just as little Hebrew,  
May fix the faith of wavering souls who are not, like him, lettered,  
By showing them how here and there the version might be bettered.  
'Twould realise a strong desire, which in my breast I own is,  
To see an "infinite series" of *variæ lectiones*:  
For, notwithstanding they disclosed occasional disparity,  
It either would inflame our zeal, or else enlarge our charity!

\* "A little learning is a dangerous thing."—Pope.

† A fact, *testis Mauro*.



And, since philosophers affirm that Truth, in all her phases,  
Remains essentially the same, no matter whose the phrase is,  
Why should we not collect in one the scattered rays that meet us  
In turning o'er the heathen page—suppose, of EPICETUS?  
Why should we not be set to read what reason has to say to  
God's nature and the soul of man, in CICERO and PLATO?  
And of that world of which *we* tell—the world unknown, say, who can  
Tell half so much as has been told by VIRGIL or by LUCIAN?  
“Talk ye of morals?” where are books so fit and proper for us,  
As, if we would learn temperance, ANACREON and HORACE?  
And how can pure morality successfully be taught us,  
Unless in sweet CATULLUS' lay, in TERENCE, or in PLAUTUS?

But, p'rhaps, you set your face against this long-impending project,  
Because it was designed to teach Geometry and Logic:  
For WESLEY, as, if memory deceive me not, you tell us  
Somewhere in that long history you wrote with pen so zealous,  
Declared (and in his judgment you, at least, repose dependence),  
That from experience he had found they had an evil tendency.  
But you forget (a fruit of years) the difference between us:

WESLEY and *we*, my dear old man, are not of the same genus.  
To judge of *us*, who walk abreast “the march of intellect,” Sir,  
By what affected one like him, is grossly incorrect, Sir.  
While Logic's aid such minds as ours may easily dispense with,  
*We* should ne'er use it to assail the cause of common sense with:  
And as to ever being made by Mathematics sceptic—  
Pray ask your pharmacopolist for something analeptic!

But other benefits had been derived from B\*\*\*\*\*G COLLEGE,  
Besides instructing pious *youth* in universal knowledge.  
Methought (but, oh! the vanity of hope!) to have beheld her  
Dispensing with no niggard hand assistance to the *elder*:  
For, though yourself and some besides have, greatly to your credit,  
Your odds and ends of time employed too usefully to need it;  
Yet there are those ('twixt you and me, it is the truth I'm telling)  
Who need to go to school again, to learn the art of spelling!  
And, if the project had not failed by means of your dissuasions,  
I could have put them on a plan adapt to such occasions:  
To that which is at Cambridge used it would have borne affinity,  
Whereby, in ten years, you become a doctor of divinity:  
That vulgar people should not know the reason of their going,  
Some pretext might have been set forth, ingenious, for bestowing,  
On members of the Hundred, and on such alone expressly  
(The terms might be *ad libitum*), Degrees—suppose in Wesley!

'Tis mighty fine in Father Moore, a mere *miles emeritus*,  
Of what he must himself resign, to try to disinherit us.  
Pray where will be the Preachers' power, and where the Conference Plan, Sir,  
Without the college you've opposed? If you can't tell, I can, Sir.  
Experienced as you're known to be, I'm sure you'll not deny it is  
Essential that we should be taught to govern the Societies.  
“The generous race-horse,” rest assured, will soon contrive to throw us,  
Unless the way to manage him some practised horseman show us,  
'Tis time we knew the surest means of to the saddle sticking,  
Both when he plunges, when he rears, and when (ah me!) he's kicking.  
We ought to learn, with bit and curb, when “bolting,” to impede him,  
And when, with seasonable spur, judiciously to bleed him.  
To ride *him* asks a deal more skill, as you must be aware, Sir,  
Than, save when going down a hill in frost, the *circuit mare*, Sir.

But though, in spite of all besides, the project you would unship,  
I marvel you were not restrained by the Eternal Sonship.  
A truth in Holy Writ revealed, the famed Test Act declares it:  
Yet preachers that have searched in vain, are still inquiring “Where's it?”  
And, truth to say, though willing, I can't find it e'en in CRUDEN,  
Whose book, by B\*\*\*\*\*G edited, of course *must* be a good 'un.  
But who can doubt, that, if you'd not betrayed such strange temerity,  
We should have found the hiding-place of this important verity?  
Not (though, observe, I throw this out as guess, not as assertion),  
Not in our English, or, indeed, in any *printed* version,  
But in some rare, and yet, though rare, indisputable *codex*,  
Which B\*\*\*\*\*G's learned shelves, no doubt, a gem that “*passeth show*,” decks.

Enough, enough, you rash old man! Go nurse the sad reflection,  
In ruining the College, you—have ruined the Connexion.

## THE BOOK.—CHAPTER THE FIRST.

God's Book bears no title; nor does it need any. If it be His, it must speak of Himself and like Himself—it will be the written likeness of the one, whom no man can resemble, save as he knows and loves him with more of the heart and mind. We have no name to give it, if we would. We might search never so diligently—but could find out none, that would ever suit it, or please us long. Let no one make the trial. We love the child-like way in which men have hitherto spoken of it. These must have been good men—for the good, though well stricken in years, laden with all the weight and honour of wisdom, always think and feel as children of their Father, which is in heaven. They have called it nothing more than it really is, and therefore made it nothing less; for bombast will soon sink into burlesque, whilst the simple is ever more sublime. With them, it is simply, *The Book*, or *The Word of God*. This is quite enough to fill us with fear and awe and trust and hope and love. And so it does. We hold now in our hand the Book of God as written by Him for us, and sent from Him to us—to tell us all we may know—all we ought to know—all we can know—all we would wish to know, here on earth, were all the wisdom of the world at our feet, and it were given us to ask how much and what kind of knowledge we should choose. It cannot be any other than a store-house of all knowledge that is good and great, like God—a well of wisdom—clear, living water—bubbling fresh and cool for the parched lip, to refresh and cheer the wanderer through the wilderness. It is the tree of the knowledge of good and evil,—that tree of which we are not forbidden to eat; bearing all manner of fruit in its season—its leaves for the healing of the nations—in its branches the birds of the air lodge and sing—and at its foot are the sweet small flowers of the field. We will sit under its shadow with exceeding great delight.

That any man should ever think of asking whether those who wrote it heard really a voice from heaven before they echoed its sound to earth—or whether they really gave us the wild ravings of a phrensied brain! Fools! let them but put it to the test. It is easily done. Let them sit down and write something—any thing they please—and let all the world say, whether the mouth of the Lord hath spoken *THAT*. Ye wise men of all times—and lands—and walks of wisdom—ye who write of life and death—and weal and woe—and good and ill—ye who speak of what is gone, and what is to come—the lofty—the lovely and the hateful,—ye who tell us, what we ought to seek, and what to shun, in story or in fable or lengthened lesson or heavenly song—where are ye? Ghosts of the dead—souls of the living—come! and speak and write—and let our hearts tell you, whether ye be great masters in your chosen craft—or whether ye be, in this sense, holy men of God—worked on by the Holy Ghost.

Do you think any one ever seriously said to himself, or to another—"I wonder whether this be the word of God or no?—It looks as if it were—but after all there is something suspicious about it. I would take it as God's word, if I could but be sure there was no delusion. I am afraid of being imposed upon by the artifices and fabrications of designing priests, who would take advantage of my credulity—and, by working upon my fears, win me over to their superstitions. My mind is free from selfish or one-sided influence—I have no wish to shrink from the truth or skulk away out of the light. I am quite willing—ay, quite wishful to know truth from untruth—right from wrong—good from evil, whatever be the price I have to pay for such knowledge. I would believe that book—and hear all that God the Lord has written there—if I did but know that it was what it purports to be. But where is the proof? How am I to know that it is in very deed the word of God and not the word of man?" Was all this, or any thing like it, ever said, or ever thought, in good earnest, by any man in this wide world. We say—no—never—and never will be.

Much has been written against *The Book*—and there may have been here and there one who has written unwittingly, knowing neither what he said, nor whereof he affirmed. A man can hardly be said to write against that which he never saw, or heard, or read. With these exceptions, which we freely and gladly make, we repeat again—no man with his eyes open, and his soul not yet sold to the Prince of Darkness, ever mistrusted the heavenly birth of the truths of that Blessed Book. The only convincing evidence that the word written is all that it has always been said to be—true and trustworthy—God himself, speaking to the soul, through the eye and ear, words whereby that soul may come to the knowledge of the truth and be saved—is to be sought and found in the word itself. God has always been his own best witness. The man, who mistrusts, after he has, in the word, been told all things that ever he did in his life, and seen his own face truly given back by the glass here held before him—the man, I say, who can—who dare—waver—falter and turn aside, must be one of those fools who say in their heart there is no God. Men may wander in many ways, and be lost in many mazes, and be aided by many a helping hand, or friendly guide; but make thyself sure, whoever thou art, that wilt not trust the truth of the Book of God—that the first and last proof of all truth is the word within—the word that is nigh thee, in thy mouth and in thy heart. Laugh or scowl at this as thou wilt—it will come forth again on another day. It is home-born—whether friend or foe, is for thyself to settle. And now is the time for thee to search, and think, and weigh, and end all by walking according to the light that is within thee. If that light be darkness, how great is that darkness! All kinds of infidelity are but intellectual shapes of sin—the fiend clothed in light, shining in misleading, bewildering beauty.

If these views be right and sound, we need not puzzle ourselves by attempting to solve the inexplicable problem so often and so ostentatiously proposed—as to the state of earlier times before *The Book* was written, or these latter days, in which, though *The Book* be actually in being, it is but now in the process of introduction amongst many nations, who have been up to this hour without it. We cannot bear the way in which men like ourselves have dared to give laws for God, and shower hail-stones and coals of fire on the head of whole kindreds of mankind, because they have not the word. These men know but little of themselves, and still less of others—scarcely any thing at all of God—or they would not so rashly deal out the last awards of their fellow-worms: “Vengeance is mine, saith the Lord: I will repay.” We love him—because He first loved us—and, therefore, we love our neighbour as ourselves: we love the word—for we have found it to be truth—dearer than thousands of gold and silver—send we it to others, because it is written therein that so we ought to show our heartiest love to God and man. Let this be enough. It ought to be enough for every man. The love of Christ will work a sweet constraint—nor shall we need any other spring of action. His love is the great working power of the soul, and leads it to the cheerful performance of every good deed. It is the well-head, whence cometh each stream that flows around this dry and barren earth. Why will you drag us away from these fair and lovely spots—the very garden of the Lord—and carry us into the thirsty land of a fusionless philosophy, where no water is—or point us to the thorny paths where are many cisterns that can hold no water? Let us alone. We will not trouble you; nor need you trouble us. A little time will show whether you or we have within us the water that springeth up unto endless life.

What books have been written on what is commonly called the Inspiration of the Holy Scriptures! How many have ever read them! and how far have they wrought upon the mind the inward change from darkness to light—from distrust to sweet, child-like, bosom trust in God! Ask thine own heart, and thou wilt soon acknowledge, that, with all their strength

and beauty, very few of them ever went to the root of the matter. They do not come down upon the understanding like the growing light of the morning, showing each thing of heaven as it lives and stirs and has its being in the hitherto unseen world; nor do they come nearer and nearer to the hidden man of the heart, and make it quicken, and thrill, and throb, with the thousand new-born feelings of the life of God. One thing they all of them lack. They do not go far enough. We see neither the height nor the depth, nor the length nor the breadth of the wisdom, and power, and love of God. We love to look on the boundless sea, soul-swelling likeness of the boundlessness of truth! and, as we gaze, to give ourselves over to the many mighty thoughts that come we ask not whence, that take us we know not whither, but always leave us more like men in understanding, more like children in ill-will. Hours like these are ages to the mind. It grows great in the goodness which is of God, and feels already before-hand no small measure of what will be the joys of a man, when raised from a sin-stricken earth to a sinless heaven.

Our chief complaint against these works is, that they grovel too much upon the ground of the lower powers of the mind; holding in or binding down its higher powers, so that they are seldom called forth to the healthful and heavenly work for which they were bestowed. We cannot tell *how* God breathed into the nostrils of these chosen ones from amongst the sons of men the breath of life, so that they became living souls, and, being dead, yet speak the words of *this life*. Why should we wish to know what has not yet been opened out to us, what cannot be understood by us, for that our eyes are holden? THE How of any of the works of God can never be reached by the mind of man. It is not made for any such undertaking, and can never be made capable of any such achievement. This Book of God is one of his works, as the moon is another, or the body, or the soul. It is a something after its own kind, not to be likened to any of another kind. As well might we ask, in taking up this flower, whether the roots, or the stem, or the leaves, or the bloom, were made, some of them by the greater and others of them by the lesser power of God; as talk, when we take up this Book, about the plenary and the partial inspiration of its different parts, *where* the writers had special and immediate aid from on high, and where they were left to the resources to which they had access, and to the unassisted powers of their own mind. To our thinking, there is something little short of blasphemy in such unhallowed and pigmy-minded inquiries as these. They are as weak as they are wicked; as silly in their reference to man as they are presumptuous in their reference to God. Have we, who are men, so learned Christ, as to begin seriously and learnedly to argue the point of inspiration after this sort? What a sight to see grave and reverend divines battling with one another, the one side fiercely contending that every word—*and, the, but, and if*, was written by the plenary inspiration of the Holy Ghost, and that most words bear an inward, hidden, ghostly meaning, which only the initiated can bring out into the light of day; the other side maintaining that nothing is fully inspired save the truths of God and the stories of the olden time, which men either never knew or had long forgotten. Is not this mere empty babbling or angry jangling in words, about things which, if left to themselves, would look lovely and holy, and would be welcomed by us as the kindly harbingers of heaven? It is the Book of God. Our heavenly Father has taught us to lisp out the words that speak of the things which belong to the new heaven and the new earth, wherein righteousness dwelleth. We have much to learn, and but little time to learn it in. Why should we waste so much—a single moment, in foolish questions, which never lead to any successful and satisfactory result, whilst so wide, so rich a field of knowledge, wisdom, and love, lies open to our view, and by its full-blown or fresh-budding beauties woos us to wander forth and gather all that to the soul is good to make us wise.

The mind and heart of man are made ready to receive the words of the Book

of God. Another work of the same Holy Ghost has been begun in us, a work likewise of its own kind, and one as great and wondrous as any other. How *can* the soul take the likeness and shape of what is held up to the eye of the understanding? how can it know what is meant by the sounds from the far-off land, to which it listens, and seems to recognise as the tones that once were gladly heard in its heavenly house, but to which it has long been a stranger? how can it give back the warm embrace, with which it has been greeted by the truth-bearing messengers of God? how can it taste and see that the Lord is gracious, and handle of the word of life? unless a process in the mind itself, equal in amount, and not less curious in its nature than the inspiration we speak of, had been commenced and carried on by the power of God. It could not be. He to whom the Book is given, is made meet for the good gift, just as the gift is precisely such as is needed by him on whom it is bestowed. They dove-tail into one another. The knowledge of the one is the knowledge of the other. If we are dark in the one case, we shall be dark in the other also. The Book has within its leaves the only true theory of the human mind—thence will the world come to fetch its materials for the foundation and erection of every grand pyramid of intellectual science, which is to bid defiance to blowing wind, or beating rain, or shaking earthquake, of the ages that come and go, and carry away with them every other memorial of the men who have lived, and the mind marks they have left behind them. This fitting of the mind of man to take in the meaning of the mind of the Holy Ghost, is a matter well worthy the attention of the theological student. The best commentary we can ever read on every part of God's word is to be met with in our own heart and in the heart of our fellow-men. But the fashion of the day is to set up one buttress after another to save some old scholastic system from falling down to the ground, rather than building afresh upon the rock of truth, which is the rock of endless ages. We have no great wish to quarrel with those who think themselves wise master-builders—time has tried and will yet try their work. If it be of God, it will stand the test; if of man, it must come down, and great will be the fall thereof.

The world was two thousand five hundred years old, before any part of this Book was written. Age after age had come and gone, and swept away the millions that filled the room so lately taken up by the millions of their fore-elders—each once young and lusty race doomed, in turn, to give way to another, heartsome and hopeful, as they at first had been, advancing with light and springy step, the eye beaming with the glad foreboding of happiness to come, the upright brow thrown forward as if charged with thoughts of great enterprise, and burning with eager desire to plant the strong and steady foot upon some yet untrodden path of enjoyment or distinction—the heart filled with all the rich, the mighty, the untainted lusts of life; seat of the manifold feelings of our kind—trust, hope, love; the matchless, the mysterious three-one of man. Thus generation came, and yet a little while, and that same generation went. Of its blooming hopes, some hung clustering in russet ripeness, others were blighted early or blasted late, or blown away at last; of the pleasures, once looked for and longed after, some were never found, others were soon found to be hollow and heartless things, at which the soul sickened in veriest disgust—some few were sipped at, after toilsome and thirsty search, when the wanderer had to witness with dismay the sudden breaking of the pitcher at the well. That well of happiness was deep, and he had no longer wherewith to draw. The great tree of the world's strange life grew and ripened in those times, as in these. When the season drew nigh, green leaves peeped forth and white blossoms shook glittering showers of dew from the night-filled cups—and red fruit hung down and told how large and plentiful the ingathering would be. When another season followed, were seen many gatherers, full of haste to house the ripened crop, and hie them home, their work now done, to shelter from the threatening storm. The tree stood stript, nought save the naked



branches was left to tell of the broad shadow of spreading boughs, the noontide and eventide song of birds beneath them—the spring bloom that grew into harvest fruit, and now foretold the sad tale of dreary, death-like slumber that should last until another spring should draw out the deep hidden life at the root, and make the time that is, a likeness of the time that was, and a model of the time that is to be. Our forefathers grew grey as their children have done, as their children's children will hereafter do, with the same range of thought—the same kind of employments, however varied they may seem—the same hope and fear and grief and joy and pain and pleasure—the same earth around them, the same heaven above them, the same hell beneath them, the same something within them, that was not entirely earth, that was not always hell, that sometimes looked and felt as if it were almost heaven—as if it might be and would be always heaven—*if*—ay, then came the whispered, muttered *if*—as with us, so with them, there was darkness and shuddering and dread, when some great and grisly ghost spoke of the chances that were against them, so many and so great as well nigh to stifle hope and love. They had the same *awful self* that we have. What we are, with our round of thoughts, and feelings, and powers, that same were they also. They were our fathers, we are their sons and daughters. *But they had not this Book of God.* Mark this well. For two thousand five hundred years—men of every land, and speech, and kindred, young and old, bond and free, male and female, lived on God's earth, and died in God's good time, and yielded up their soul to God that gave it, without having ever seen The Book of God—for no Book was written the while.

What a subject for thoughtful, wide-ranging meditation! We might well spend years—if we had years to spend—on these elder ages of the former world, in which lived such sires of the men of the latter ages. We often wonder what moods this mind of ours (for the mind is always one and the same) would then be in—what shapes the power of thought would then be clothed with, as with a garment—in what way it would love or hate to look upon the things of the mind—life and death—the good one, and the evil one—the dreadful drifting of the soul hell-ward—the cheerful drawing of the soul heaven-ward—the well-springs of sweet joy, and the poisoned waters of bitterness—the warm feelings of the full soul, following in the unknown track of the cloud-curtained, awful Will—the will that stands alone, without a fellow, dwelling in its own unvisited abode. *How* these men of old time learned the unspoken name of God, we cannot tell: we may, perhaps, one day have it told us; till then let our soul possess itself in patience, and rest at last in hope. What we know not now, we shall know hereafter. One thing we are sure of—God did not leave himself without witness—witness, too, as clear, and full, and complete for them, as he has ever since given to the men of any other age. Theirs was not the time for reading the words, whether of man or of God, by marks written in a book. The will of the Lord concerning them was told them in some other way, and by some other tokens. It is enough that they understood it—that they could no more mistake it then than we can mistake it now. All they needed for this world and the other, was poured out to them from the full spring of God's ever-fresh and abounding love. He gave them life and breath, and all things richly to enjoy, on the same principle that has marked all his dealings with the children of men—giving to all their share of meat—the bread both of life and godliness—in due season.

Away, then, with that narrow-minded, cold-blooded, hard-hearted, shallow semblance of theological theory, that would represent former times as times of darkness, merely because the light of written truth did not shine upon them. If we would compare one age with another, in order to ascertain the difference of knowledge, wisdom, and holiness, in different generations of men, we must set out from some other point, and pursue our investigation on other principles; and, we will be bold to add, we must manifest a more

kindly and heavenly spirit than is generally shown by those who have fallen into the mistakes we are endeavouring to correct. God is always good—he is always good to all his children—and ye—sons of men—of all climes, and tongues, and ages—ye are all his offspring. If ye, then, being evil, know how to give good gifts unto your children, how much more will your heavenly Father give all good things unto them that ask him !

It would seem, that, in the first ages of the world, thought could be conveyed no farther than the sound of speech was able to carry it. The eye and the tongue were the chief, almost the only, message-bearers of the mind. The hand had not yet been trained to cut, or grave, or trace, on stone, wood, or any softer substance, those images in the soul that had hitherto only been seen or heard without intermediate aid, coming straightway from eye to eye, or through the thin air to the listening ear. When writing first began, no man can tell us, nor does it much matter. Let this suffice—that so soon as thought began to be carried farther than before, and by means of a new channel of communication, strangely and wondrously supplying the lack that would otherwise have been felt by the gradual and extensive abridgment of human life—then did our all-wise and wonder-working God, in a way unforeseen and unthought of by us, send out his light and truth into the world, there to abide in The Book, which holy men of old wrote as they were moved by the Holy Ghost.

S. M.

## ADVANTAGES OF UNION AMONGST CHRISTIANS.

BY AN AMERICAN.

If the English Dissenters were only more united ; if they were organised in general union and would act together, their forces would be tenfold what they now are. "Concentrated action is powerful action," said Dr. Mason. What then is divided action, isolated and solitary action, action uncombined and without system ? Is it not a kind of tactics very advisable on the principle of helping the enemy, and if the object is to insure our own defeat ? Let them have as few sects as they can, present as solid a front as possible, form but one party in the country, go for the same things, act together, seek only things reasonable and right, and pray for the guidance which God alone can give ; and they will make an impression on the walls of Jericho. I hope my honoured brethren there will pardon my boldness, which is not at all ill meant, when I assure them of the wonder and regret with which I beheld their fragments scattered all over the three kingdoms ; congenial and mutually attracting particles, without cohesion, or a common centre, or any apparent concentration of tendencies : and I exclaimed, Why is this ? Does it result from the nature or the necessities of things in the country ? True, I know not enough of the complicate structure of society here, to arraign them, or pronounce on expediency and practicability, as if I were better acquainted with existing relations and things ; but to me it seems obvious as a universal principle that UNION IS STRENGTH, and that the confraternity of Christians in their influence on the earth is in strict accordance with the mind of Christ, and the oneness of their common interests for both worlds ; "endeavouring to keep the unity of the Spirit in the bond of peace." If persecution and oppression, the vigilance and the practising of a common enemy, will not effect their consolidation, and fully remind them of the temporal and eternal communion of saints, it may well be questioned whether the removal of external pressures would any more favour their ultimate cause, or better consist with the coherence of the general elements that constitute the mass of the Dissenters throughout the empire. Efficiency without union is ordinarily impossible ; and union without mutual forbearance, like government without reciprocal concession, is a eutopian conception, a chimerical impracticable thing. In this respect, however, the principle of forbearance is of universal application.

## ON PREACHING IN THE OPEN AIR.

The practice of preaching in the open air is the glory of Christianity. It is coeval with the very revelation of that divine system of truth, and will always keep pace with its diffusion. Together they flourish and together they decline; and, as the day will come when Christianity will be propagated in every nation of the earth, and cordially embraced by every living member of the human family, so may we expect to witness the general adoption of the practice of preaching in the open air. This neglected custom has received the sanction of the highest authority and example—the authority and example, namely, of the Founder of Christianity himself.

In examining the records of Christ's public ministry, we find him preaching and teaching, not only in the synagogues of Galilee and the temple at Jerusalem, but also in private houses, upon mountains, and by the seaside. He went, we are told, through every city and village, preaching, and showing the glad tidings of the kingdom of God; and when the eager multitude, running afoot out of all cities, came together unto him as he sought a temporary retirement for the rest and refreshment of his fatigued and famishing disciples, instead of repelling them, he was moved with compassion towards them, because they were as sheep not having a shepherd, and began to teach them many things; and, having distributed to them the bread of eternal life, he supplied them, by a strange exertion of his miraculous power, with the bread that perisheth. The beautiful and impressive parable of the sower was delivered before a great multitude who stood upon the seashore, while the Saviour of the world addressed them from on ship-board. On another occasion, we find him preaching to an innumerable company of people, insomuch that they trod one upon another. And last, not least, there is that simple but sublime discourse, the Sermon on the Mount; so that the finest sermon that ever was or ever will be delivered, was delivered in the open air.

And lest his example should be neglected by his followers on any plea founded upon the peculiarity of his person and office, or of the circumstances by which he was surrounded, our Saviour left behind him a command, enjoining upon them the duty of imitating him in going about doing good. "Go ye, therefore, and teach all nations," or, as it is rendered by another evangelist, "Go ye into *all the world*, and preach the Gospel to *every creature*," is a command, the obligation of which upon himself, no individual minister of that Gospel, we presume, will be bold enough to deny: and yet, as we are prepared to contend, it is a command which cannot be obeyed by any man who refrains from preaching out of doors. There seems, with the exception of the parochial clergy of the Established Churches of Great Britain and Ireland, to be no want of sincerity, generally speaking, amongst Christian ministers; and there is assuredly as little want of intellect and information: and yet how small a part of them is obedient to the parting injunction of their great Master, how few of them are found imitating his example! It is because those who profess to have been called by the providence of God to preach the Gospel of Jesus Christ, think it degrading to their rank to preach, except in consecrated buildings, or in buildings in some sort specially devoted to the worship of the Almighty, because they think that beneath them which their Master did not think beneath him, or that troublesome and improper which he judged both convenient and necessary—this is the reason, as it seems to us, why Christianity has made a progress so glaringly inadequate to the large means ostensibly in exercise for its promulgation. We are not now referring to nations still positively heathen; but to those to which, as with a foolish hope of hiding the staring evidences of their own remissness, the ministers of religion have conspired with others in assigning the ill-befitting epithet of Christian.

Let us not be supposed to deprecate altogether the building of churches, chapels, or places of worship, or even to pretend to determine the precise limit to which it ought to be carried, and beyond which it ought not to be pushed, by any denomination of professing Christians. Still, we apprehend that by some it has been carried to an extent which neither Scripture, reason, nor common sense, still less common honesty, can be shown to justify, although, under the sanction of a perverted application of the Scripture principle of walking by faith and not by sight, it might be carried even further, if it have not already proceeded to the extreme verge of a disgraceful bankruptcy. At all events, it is recorded in the oracles of truth, as one of the evidences of the apostacy of Israel, that they had begun to addict themselves to temple-building; and it would seem to be intimated in deprecation of a superstitious attachment to external means and appliances, that God dwelleth not in temples built with hands; but that, wherever two or three are met together in his name—whether in temple, chapel, church, or house, or street, or field—wherever, in fine, there is a broken and a contrite heart, there is the temple which he delights to consecrate by his presence and by the manifestations of his character, as merciful and gracious, pardoning iniquity, transgression, and sin.

And why is not preaching in the open air respectable? It is not supposed to derogate from the nobility of a peer to attend a county meeting, and address an assembly of freeholders, though collected on Penenden Heath or any other spot in the open air. Candidates for seats in the House of Commons, are for the most part respectable men; and yet they do not seem to fear that they shall compromise their dignity by addressing the electors whose suffrages they solicit, though the election take place in the open air. In whose esteem, then, are the ministers of religion afraid of suffering, should they so far forget what is due to their imaginary rank as to preach the Gospel of Christ where he preached it himself, and where his immediate followers also preached it, in the open air? In that of infidels they may; not, however, that they preach in the open air, but that they preach at all. Should they by such a proceeding lose any part of their self-respect, it will surely prove that they have formed a very erroneous estimate of themselves in entering the sacred office. To any man who has himself believed with his heart unto righteousness, they will rather commend themselves than expose themselves to animadversion by acting in the manner in question. Least of all, will they suffer in the esteem of God, by the performance of a duty which he has imposed upon all those who assume the office of religious instruction.

Are we challenged to attempt the proof of this? We will. As we have already seen, the last command of Christ to his disciples was couched in these words:—"Go ye into all the world, and preach the Gospel to every creature." Now, we affirm that, unless the application of this injunction is to be confined to those who actually heard it from the lips of Christ himself (a position which, we presume, no Christian, much less any Christian minister, will be disposed to maintain), it is tantamount to a command that every individual preacher of the Gospel shall habitually preach it in the open air. And why?—simply because there is no other means by which the terms of the injunction can be complied with. The same text is our warrant for making foreign Missionary exertions; but to do this without at the same time cultivating the habit of itinerant and open-air preaching in our own country, is to render a partial obedience; nay, we are disposed to think that such is not obedience at all, but naked disobedience: for, as one of the evangelists informs us, it was prescribed that in obeying the command of their beloved Master, the apostles should begin at Jerusalem. Now, does it show that we have begun at Jerusalem, when we can boast of the number and extent of our foreign missions, at the same time that multitudes of our own countrymen are perishing for lack of that very knowledge which we have displayed such wonderful zeal and alacrity in

communicating to their antipodes? Does it not rather show that we have inverted the natural as well as scriptural order of proceeding, by commencing where we ought to have left off?

It is supposed, that not less than half the adult inhabitants of England are habitual strangers to the sound of the Gospel. Could this be the case, if Christian ministers did their duty? Plainly, it could not. They cannot plead ignorance in palliation of their neglect. They are amongst those, who, though they know their Master's will, do it not, and who, therefore, unless they timely repent, will be beaten with many stripes. Our words may be derided, or we may be accused of calumniating the characters of good men; but that the best of men are but men at the best, is not more true than what we have here stated. The ministers of religion in this country do not perform their duty. They may, indeed, "do duty" as it is called, they may obey the bye laws of their respective denominations, they may preach and pray quite as frequently—quite as long—quite as eloquently—and quite as faithfully too, as their constant hearers wish; but they may do all this, and even more, without approaching the fulfilment of their obligations, as those obligations are viewed by Him who cannot err in his estimate; and who, being faithful, will not fail to render to every man according to his work. Were rubrics, and church meetings, and district meetings, the only and the true measure of ministerial fidelity, it might not be difficult to preserve a conscience void of offence. Two or three sermons on the Sabbath, and one or two in the course of the week, might be delivered without any sacrifice of personal ease and convenience. But if no minister that cannot say "I have delivered my own soul," has really done his duty, and if no minister can pronounce those solemn words who has not to the utmost of his power, and to the extent of his opportunities, preached the Gospel to every creature, what shall we say on behalf of nine-tenths of those who have assumed the sacred functions?

What we have said above, may seem to imply that the Gospel is faithfully preached to one-half of our upgrown fellow-countrymen, though the other half are strangers to the covenant of promise, and aliens from the commonwealth of Israel. We ought to have qualified our language. One-half, at least, of those who regularly attend the Christian ministry, must be referred to the Established Church; not a few to Roman Catholic mass-houses, and perhaps an equal number to Unitarian places of worship, if it be not a perversion of the term to use it in this connexion. Making, therefore, the most liberal allowance for those churches in which the truth, as it is in Jesus, is faithfully preached and applied to the consciences of men by clergymen who have thus far triumphed over the prejudices of education, and over the various disadvantages which are inseparable from all state establishments of religion, and are in none more numerous or formidable than in that of England—making due allowance, we say, for the labours of the Evangelical Clergy of the Church of England, it would still appear that of those who stately attend divine worship in one form or other, not more than half frequent places in which the principles of the Christian faith are rightly understood and suitably explained. Is it not melancholy to reflect, that, after all our boasting, and notwithstanding all our means, not more than a fourth of those of our compatriots who have attained to years of understanding—if so many, of which we are far from being certain—avail themselves of the opportunity of hearing the word of God read and expounded, where only its spirit and tendency are justly appreciated and accurately stated. What is to become of the remaining three-fourths? Supposing that as many of them as could be accommodated in places of orthodox character were induced to quit places where heterodox opinions and practices prevail for that purpose, still the majority remains to be disposed of. We assemble at stated periods within the walls which we have built for our own convenience, and we congratulate ourselves and each other, that we live not in times of persecution, but in times when everyman



may worship God according to his conscience, and may do it beneath his own vine and fig-tree, none daring to make him afraid; and who would suspect that there were thousands who had neither vine nor fig-tree to sit under, and in whom conscience, for want of being roused, had nearly suffered the completion of that process of obduration which is infinitely worse than actual extinction?

Need we wonder that this should be the case? We may wonder that the case is not a great deal worse. What, for the most part, has been the effect of administering the ordinances of religion in buildings attached to the Established Church, during the last century, or, if you please, since the era of the much-vaunted Reformation? Has it not been to stint the growth of—nay, to neutralize and practically annihilate all true religion, and to substitute in its stead a religion that has nothing religious, nothing binding, nothing leading heavenward, but is a miserable putrific mass of forms, ceremonies, fashions, repetitions, creeds neither understood nor intelligible—in fine, an involuntary, mechanical, automatus religion—a religion of the lips, not of the heart—of bows and genuflexions, not of contrition, self-abasement, and broken-heartedness. While the Church of England has been doing this, and her elder sister, the Church of Rome, has been doing nothing better, though perhaps nothing worse, what has Unitarianism been doing? In the name of religion, it has concocted and been propagating a subtle system of negations, within the authority of which atheists, or at least infidels who do not pretend to believe in any thing but a first cause, may entrench themselves, while they carry on the war against the peace and happiness of their fellow-men and their own. And what have the orthodox in practice as well as faith, or those who do not hesitate to confer this character upon themselves—what have they been doing, to counteract the tendency, passive and active, of good creeds badly taught, and creeds in which the bad preponderates and neutralises the good, and creeds which are not creeds, and which, therefore, not including disagreeable restraints on human passions, sufficiently commend themselves to the corrupt nature of man, much more when, by the silver mouths of their plausible apostles, they assure him that he is not corrupt, but angelically pure—what have we Dissenters, we Independents, we Baptists, we Quakers, we Methodists, been doing, to counteract these evil tendencies, and the yet greater evil of a world lying in wickedness, revelling and grovelling in sin, like pigs wallowing in the mire? The Unitarians in faith, and the Establishment in practice, were not pure enough for us; and therefore we have separated from them. But what are we better than they? Taking into the account our avowedly higher standard both of creed and conduct, we are not a little worse. The one has mistaken the nature of his one talent of reason, and the other has been blind to the value of the talent, composed of the rich ore of truth with some alloy of inferior metal, committed to his trust; and therefore it is not surprising that they have not improved them: but it is surprising that we, who have never failed to boast that we are distinguished by the possession of five talents, and have frequently descanted with much eloquence and justness on their individual and collective worth, have not added to them other five.

What, to drop even scripture metaphor, have we been doing? That portion of us, for example, who talk so vauntingly about our nonconformity and our dissenterism,—who call Chillingworth “the immortal” because he enounced the great truth, that the Bible, and the Bible alone, is the only religion of Protestants,—and who never hesitate (though frequently, I fear, we ought) to make our appeal to that infallible test, as the sole rule of our faith and practice? What have we been doing? We have been keeping, like snails, in our own shells. Wherever we have gone, we have carried our houses with us. Our sects and our sections—the concoction and effectuation, of some denominational scheme, some congregational union—these, and similar objects, for the most part, have been the only objects that had

power to tempt us to leave our churches and congregations; except, indeed, when we have left them to recruit our exhausted strength, forsooth, at some English watering-place, or in a continental tour. We have contented ourselves with "keeping up" our congregations, and with the occasional conversion of the children of our old, and particularly of our principal friends. We have prided ourselves in the respectability and the intelligence of our members. But where are our proselytes, our converts from the world? Where are our practical proofs that Christianity is expansive and diffusive, and that it will be universal and comprehensive? The truth is, that we have not kept pace with the progress of population—we have made little or no impression upon that large mass of our fellow-countrymen which remains unappropriated by any section of the Christian church? And why have we not? Let us not charge God foolishly, by referring it to his sovereignty. He has promised that he will convert the world to himself; but he has promised to do it by the use of means: and, if little progress is made towards the happy consummation, the hindrance is not in him, whose arm is not shortened that it cannot save; but in us, who have not used faithfully the means with which he has entrusted us, in the evangelization of those amidst whom we dwell. Faith cometh by hearing; but how shall they hear without a preacher? Ay, there's the rub! We preachers are in fault. We have not contributed our quota to the complete obedience of Christ's command, that his Gospel should be preached to every creature: we have not lifted up the brazen serpent in the wilderness, we have not preached in the open air. Some of us have done it, and other some have fostered those excellent institutions, the Home Missionary, the London Itinerant, and the Christian Instruction Societies, all of which, more or less, are constituted on the Scripture principle of carrying the physician to the sick, when the sick will not come to the physician; but, as a class of men, we Dissenters—we orthodox, evangelical Dissenters, have not done our duty to them that are without.

And what shall we Methodists—we Wesleyan Methodists, we Methodists par excellence, especially—what shall we say for ourselves? How is it that we do not continue to increase with *all* the increase of God? Let us no longer deceive ourselves by supposing that, because we still do increase, we are as faithful to our privileges and our principles as we originally were. We also have ceased to add to our numbers in wonted proportion to the advance of the tide of population, or in proportion to the extensive and well-compacted machinery of means at our disposal. In this respect, some that came after us, long after us, have been preferred before us. More than one of those sects which dispute our exclusive right to the term of *reproach* in which we have so long gloried, and one of them far above the rest, have outstripped us in the ratio in which our numbers respectively advance. And why? For no other reason that I can discover than because they have adopted the very practice that we have abandoned—I mean that of preaching in the open air—of preaching the Gospel, not to select circles of regular chapel-goers, but to every creature, citizens and suburban, townsmen, villagers, and stragglers. Let us remember what it was, which, under God, has made us what we are, or, as there is more pleasure, though not unmingled with melancholy, in expressing one's self, what we have been. Let us repent and do our *first works*. Our founder's journal, John Nelson's journal, the reminiscences of our aged friends, and the early examples of our superannuated brethren—all these, crowned by the awful sanction of the word of God, testify against us, and tell us that we are a fallen, who were once a chosen—ay, a royal priesthood. If those of our Dissenting brethren stand still—nay, compared with the population, go backward, who use not the means of preaching in the open air, a means to which, perchance, they never resorted,—what right have we to expect that we shall retain our status,—we who, owing our prosperity entirely to having addicted ourselves to the endeavour of preaching the Gospel to every crea-

ture, have nevertheless ceased in this respect to walk worthy of the vocation whereby we were called? Surely Chorazin itself will rise up against us in the day of judgment and condemn us, if we do not speedily retrace our steps, resume our armour, and present once more an aggressive front to the combined forces of the world, the flesh, and the devil.

To bring these somewhat desultory observations to a point, and then to a conclusion, we will venture to assert that preaching in the open air is indispensable to the advancement of the kingdom of Christ Jesus—a kingdom which is one day to extend from sea to sea, and from the rivers to the ends of the earth—a King who shall have the nations for his inheritance, and the uttermost parts of the earth for his possession—to whom every knee shall bow and every tongue confess. There will, consequently, be a stagnation of prosperity in every section of the Christian church, by which preaching in the open air is not resorted to, and, *à fortiori*, still more in those by which, once adopted and its excellency proved, it has been criminally neglected or perversely repudiated.

Tell us of any extraordinary revival of religion—any extensive work of divine grace on the hearts of men; and you tell us of the fruits of preaching in the open air. Tell us of any denomination of Christian professors which has rapidly increased in numbers and kept pace in sterling piety; and you tell us of a denomination in which the practice of preaching in the open air has grown with its growth and strengthened with its strength. Tell us of any church upon which Ichabod may be written; and we will trace the departure of the glory from it to the partial neglect or total abandonment of preaching in the open air. Tell us of any sect of Christian professors which scarcely can replace with new converts the vacancies occasioned by the hand of death; and you tell us of a sect indeed, existing for the purposes of a sect, and not for the glory of God and the general good of mankind, and, therefore, rigidly abstaining from the practice of preaching in the open air. Tell us of a man who was made instrumental in the conversion of his fellow-creatures beneath some fretted roof or splendid ceiling; and we will tell you of a score, who, having turned many to righteousness, are now shining as stars for ever and ever, above that very sky beneath whose azure canopy they so often proclaimed the glorious Gospel of the blessed God, till hill and dale re-echoed with the sound. Both time and space would fail us in an attempt to enumerate the splendid galaxy, which, beginning with Christ himself and terminating with Rowland Hill, includes such names as Paul and Peter, Wesley and Whitefield, with many honoured ones of intermediate date, though comparatively “few and far between” indeed. But neither ancient nor modern times present a more illustrious instance of the blessed results of field-preaching, than the amazing success which has attended the despised labours of that unpretending sect, the Primitive Methodists. Less than a quarter of a century ago, this sect had no being. But what hath God wrought? and that, be it observed, almost exclusively by means of preaching in the open air. The Primitive Methodists are already bordering close upon 100,000 members. May God keep them primitive! May they remain steadfast and immovable, always abounding in the work of the Lord—the work of preaching the Gospel to every creature, forasmuch as they know, by the success of their field and street exertions, that their labour is not in vain in the Lord! To this example might be added that of all the evangelical denominations in the United States, where religion has received a mighty impulse through the fidelity of its ministers to the parting injunction of their Lord and Master. With these, and with those who imitate their example, he will be to the end of the world. And in the day in which all flesh shall know him, from the least to the greatest, it will be seen that we have not overrated the importance of PREACHING IN THE OPEN AIR!

## OUR ANCESTORS.

BY AN AMERICAN.

The pride of ancestry ought to be qualified considerably in the mind of a Christian, English or American. I am not one of those who absolutely despise ancestry. Far from it. I wish I knew more of all mine, and much more good of them. It is unfilial and inhuman, and generally it is mere affectation, too, to say that we care nothing for those from whom we are descended. "Children's children are the crown of old men; and the glory of children are their fathers." But the error here is frequent and various. Utterly to despise our forefathers, or to neglect them as if they had never been, forgetting alike their virtues and their faults; or to value their virtues, as if theirs would answer instead of ours, and as if we might be wicked because they were good, or foolish because they were wise; or to glory in them, as being what they were not; or to prize them most for their worst qualities, indifferent to the presence or the absence of good ones; this surely is abuse and folly in the extreme. Now, what I assert is, that men of cruelty and blood; barbarians, who knew no force, mental or moral, to be preferred to that which is merely physical and brutal; bigots of superstition, illiterate and persecuting; knights and heroes of a wild and a wanton chivalry; gluttons, wine-bibbers, and human butchers; chieftains devoted all their life to scenes and deeds of martial murder, to tricks of treachery and intrigues of treason: are these the men in whom our common British feeling "glories with just cause?" Look at the very kings, the nobles, and the champions, of our mighty mixed English ancestry, and say, have we no reason to be ashamed of our extraction?

What if your ancient but ignoble blood  
Has crept through scoundrels ever since the Flood?

## Methodist Occurrences.

## CONFERENCE.

July 30, the sittings of the ninety-first Annual Conference of Wesleyan-Methodist travelling preachers were opened. The vacancies in the Hundred being filled up, the Rev. Joseph Taylor was chosen President, and the Rev. Robert Newton Secretary. The Conference resolved to commemorate the emancipation of the slaves in the West Indies, by a meeting for thanksgiving and prayer on Friday, August 1, to which the public are to be admitted.

## MISSIONARY ANNIVERSARY.

The 11th anniversary of the Primitive Methodist Home Missionary Society was held in the Primitive Methodist chapel, Cambridge, on Monday evening, June 23, R. Foster, Esq., in the chair. The report stated, that during the last year the Society had called out forty-nine preachers, built forty-nine chapels, and joined to the church 3,597 members. The meeting (which was large) was then addressed by the Revs. J. Hedford (Baptist), T. Jackson, S. Atterby, J. Gray (Baptist), S. Thodey (Independent), D. Smith (from Scotland), and H. S. Foster, Esq., the son of the chairman. Collection 9*l*. 5*s*.

## NEW CHAPELS.

June 20, a second Wesleyan-Methodist chapel was opened for divine service at Penzance, in Clare-street.

June 20, a handsome chapel belonging to the Methodist New Connexion was opened near the Old Tower, Shrewsbury. The interior is without galleries, and arranged on rather a novel plan. The centre of the chapel is occupied by two rows of pews in width and sixteen in depth, with a row of pews at the sides, ascending gradually from the floor to the height of about three feet, which affords the advantage of a view of the minister, and an economy of space. At the western end the pews commence from the same level as the back seats of the sides, and rise gradually. The pulpit is affixed to the eastern wall, in front of which are seats for the singers, and a space railed off for the communion-table. The eastern and western portions of the building being flanked by dwellings, light is admitted from the north and south sides; and herein the ingenuity of the architect has succeeded in producing a good effect from blank walls, by means of plain pilasters supporting a frieze and cornice: the space between each pilastre displays an arched recess, above which are plain tablets. The ground at the back declining considerably from the level of the streets, spacious school-rooms, a vestry, and house for the chapel-keeper, are formed underneath the chapel. The building is highly ornamented, will contain about 700 persons, and has been executed on a very moderate estimate.

June 23, the first stone of a Wesleyan-Methodist chapel was laid in the populous, improving, and beautiful Cragg-valley, near Mytholmroyd, Halifax. The different mill-owners in the immediate neighbourhood have contributed to the erection of the chapel. They stopped their mills to allow their numerous work-people to be present.

June 24, was laid the foundation of a new Wesleyan-Methodist chapel, at the Bonet, in Guernsey. It is to be used by the English and French Societies.

July 7, the foundation-stone of a new chapel, for the Methodist New Connexion, was laid in the Great Dover-road, Southwark, near the turnpike. An address was delivered by Mr. James Leach. The chapel will be of moderate size, with galleries capable of seating from 800 to 1,000 persons, and will be a substantial and handsome building. A considerable sum has been raised towards its cost; and it is to be completed and occupied before Christmas.

July 8, a neat and elegant chapel in the Wesleyan-Methodist Connexion, was opened for divine worship at Mells, in Somersetshire. It has an organ. The collections amounted to upwards of 60*l*. Thomas Fussell, Esq., has been a liberal contributor towards the erection of the building. *It is not intended to have service during the morning and afternoon services of the church.*

July 13, a new Wesleyan-Methodist chapel, at Ilkley, in Yorkshire, was opened. The collections amounted to 50*l*.

July 27, a new chapel, for the use of the Wesleyan Methodists, was opened at Killingworth Village, in the Newcastle East Circuit. Sermons were preached in the morning by the Rev. John Maurice, and in the afternoon and evening by the Rev. Joseph Forsyth. This substantial edifice owes its erection principally to the exertions of Mr. H. Swan, a farmer in the village.

#### MARRIAGES.

May 6, the Rev. Robert Kaye, Primitive Methodist travelling preacher, of Douglas, the Isle of Man, to Miss Ash, eldest daughter of Mr. Ash, grocer, Stockport, Cheshire.

June 26, at St. Mary's Church, Islington, the Rev. W. B. Boyce, Wesleyan Missionary from South Africa, to Maria, youngest daughter of the late J. S. Bowden, Esq., merchant, of Hull.

July 1, at Great Driffield, the Rev. W. Sharp, Primitive Methodist travelling preacher, of Swinefleet, to Miss Taylor, milliner, of the former place.

July 3, Mr. Falkner, Wesleyan-Methodist local preacher, of Northampton, to Miss Collins, of the same place.

July 30, the Rev. Joseph Hutchinson, Primitive Methodist travelling preacher of Manchester, to Miss Margaret Warburton, youngest daughter of the late Mr. Samuel Warburton, of Burton-hall, near Tarvin, Cheshire.

#### OBITUARY.

June 22, at Hucknall Torkard, in the county of Nottingham, aged 64 years, Martha,

the wife of Mr. Francis Goodall, and mother of the Rev. G. Goodall, minister of the Methodist New Connexion, of which community she had for many years been an exemplary member.

June 24, Robert Bishop, sawyer, of Quorn-don, near Nottingham. Though only about forty years of age, he lost his eye-sight and hearing three months before his death. He was a Wesleyan-Methodist local preacher, and was much respected as a sober, well-meaning member of society.

June 25, very suddenly, Mr. John Usher, tailor, of Dale-street, Manchester, aged 70. He was for forty years a useful class-leader in the Wesleyan-Methodist Society in that town, and during that time acquired the esteem of a large circle of friends.

June 27, suddenly, Mrs. Burgess, the wife of the Rev. William Pennington Burgess, Wesleyan-Methodist minister at Portsmouth.

July 12, William Hutchinson, aged 73, of Thornton, near Pocklington, Yorkshire. He was for several years a member of the Primitive Methodist Society at that place. Under his hospitable roof, the ministers of the Gospel were kindly entertained. His end was peace.

July 20, aged 67, Philip Nairn, Esq., a member of the Wesleyan-Methodist Society, in Newcastle-West. On the Friday evening previous, he took the chair at the meeting of a Peace Society, transacted his usual business on the Corn Exchange on the Saturday, and on the Sunday was in eternity. He was a very liberal supporter of various public charities, particularly Sunday Schools and Bible Societies.

July 21, at North Shields, aged 79, the Rev. Duncan McAllum, Wesleyan-Methodist travelling preacher. Sixty years ago he was called out to travel, by the late Mr. Wesley. In 1825, he sat down as a supernumerary, and since then resided chiefly in Newcastle and North Shields. The scene of his fifty years of ministerial labour was chiefly in Scotland; and from his attachment to this his native country, and steady conduct in diffusing the light of Divine truth, he got the name of the "North Pole Star of Methodism." He was the author of several ingenious theological works, which evince much thought and research. Some years ago, the writer of this saw this venerable patriarch on the platform of a missionary meeting at Carville, near Newcastle; and, in his simple way advocating the claims of Missions, he took occasion to say that he once felt a desire to become a Missionary, and wrote to Mr. Wesley on the subject, when he received the following reply:—"Dear Duncan,—Dwell in the land, and, verily, thou shalt be fed. You have nothing to do abroad: stay at home, and convert the heathen in your own country. Yours, John Wesley." Throughout his long life, he manifested the proper deportment of a minister of Christ; liberal in his sentiments, he rejoiced at the spread of the Gospel amongst all denominations; kind in his demeanour, especially to young men, he gained the love of all who knew him; and he died full of age and full of faith, revered by thousands who hope to meet him in the skies.



# STEPHENS'S METHODIST MAGAZINE.

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Vol. I.

## THE RECENT CONFERENCE.

It is not to the advantage of Methodism as it "is now," to be compared with Methodism "as it was in the beginning:" we mean Wesleyan Methodism. Modern Methodism makes a greater noise in the world than ancient Methodism did: it is more glittering, more showy, more ambitious, more worldly; and consequently less substantial, less sterling, and less Christian. Whilst Methodist continued to be a term of derision, those who bore it were not diverted from the aim to save their own souls and the souls of their fellow-citizens; but the point which divided the frowns of contempt from the smiles of approbation; and, how difficult soever to be discovered, there is such a point in the career of all who have had personal experience of the mutability of popular sentiment—that point had no sooner been passed, than the Methodists began to value themselves on being Methodists, and instead of endeavouring, whatever they did, to do all to the glory of God, strove only, or chiefly, for the external aggrandisement of their sect. As evidences of their spiritual decline, we may refer to their general practice, as compared with the rules which their founder prescribed for their conduct—rules which, as if to criminate themselves, they not only willingly adopted, but to this hour have strangely retained. It may be questioned whether every one of those rules is not constantly infringed by great numbers of those who profess to be regulated by them. That of dress, for instance, on which Mr. Wesley, who well understood the operations of the human heart, laid peculiar stress, and on which, also, the first generation of his followers themselves strongly insisted. Is not every one that is old enough to remember the external appearance of Mr. Wesley's own congregations, struck with painful astonishment, when he looks at the gaudy attire of some Wesleyan congregations in the present day? It is admitted, that some allowance ought to be made for those capricious changes in costume, a series of which amounts to a complete change of custom. Something, too, must go to the account of an advanced state of the manufacturing arts. It is further admitted, that, in prescribing about the garments of men and women, there is great danger of straining at gnats. Perhaps it is not wise to make laws like those of the Medes and Persians, about the cut of a coat, the size of a bonnet, or the material of a gown. Has vital religion always shone most conspicuously in connection with a prescriptive permanent style of personal investiture? Are not the Pharisees of old perpetual warnings against laying too much stress upon mere externals? The "religious orders," as they are facetiously called, to which Popery has given rise, are distinguished by peculiar habits; but are they distinguished by peculiar sanctity? On the contrary, have not the monastic and conventual classes always been as remarkable for the corruptness of their lives as for the peculiarity of their habiliments? The Quakers, again, afford but

little encouragement to adhere rigidly to garments of a given shape and colour. Of late, indeed, they themselves seem to have discovered that religion no more consists in linen and woollen, than in meat and drink. Their outward nonconformity is far less decided than it used to be, especially amongst the men. But even when any one of the Society might have been pointed out as a specimen of the whole, were they as remarkable for holiness of life as for plainness of dress? Because the apostle says, "Be not conformed to this world," it does not follow that we must take special pains to dress in every respect differently from other people; nor, because "the fashion of this world passeth away," is it necessary that our fashion should be unalterably fixed. The transformation which the apostle recommends is to be effected, not by putting on a straight-cut coat, but by the renewing of the mind.

It is not, therefore, because the female members of the Wesleyan-Methodist Society have ceased to use that precise sort of covering which obtained the name of "Methodist bonnet," or because the men have begun to wear double-breasted coats, that we refer to dress as a proof of spiritual decline amongst them. It is because symptoms of *a love of dress* are discoverable. In short, the Wesleyan Methodists of the present day are characterised by *a love of external splendour*, than which nothing was more alien from the dispositions of their forefathers. The person of a modern Methodist demands purple and fine linen: the eye of a modern Methodist demands a gorgeously decorated chapel: and the ear of a modern Methodist requires to be tickled by the varied sounds of a full-toned organ. All these, and many subordinate luxuries, are held necessary to what, in the cant phrase of this generation, is called the respectability of the Society. The good or bad condition of any circuit is estimated according to the wealth of the members, and not according to the state of their religious experience. It is not inquired how many of them can testify that God is their reconciled father, or how many have been cleansed from all sin; but how many are in circumstances which enable them to contribute so much to this fund, and so much more to the other. True it is, that pure and undefiled religion exists to a very considerable extent amongst them; but it is not amongst the "principal friends," not in the "respectable portions" of the Societies; but only in the "mobs of Methodism"—only amongst the "tag-rag and bobtail."

For this lamentable state of things the preachers are responsible. What they sowed, that have they reaped. They strove for their own aggrandisement as a class, and they have achieved it. They sowed to the flesh, and of the flesh they have reaped corruption. Heart-religion has wofully declined both amongst them and amongst the people. For this the compliments of bishops, and the interested flatteries of venal journalists, are a miserable exchange. What will it profit a man, if he gain the whole world and lose his own soul? What will it profit the Wesleyan Methodists that they have secured the equivocal friendship of a fallen church, when the frowns of an offended God are the price paid for the worthless acquisition? It is not difficult to discern the faithful shepherd from the hireling—the spirit of Christ from the spirit of priestcraft. If an individual who is always commending himself deserves to be suspected, so do individuals who are always commending the class to which they particularly belong. But, considering the nature of the interests at stake, there is nothing which ought more entirely to discredit a minister of Christ than the habit of flattering his hearers; most of all, if he thus addresses himself to those of them who are in affluent circumstances: for, as, according to divine testimony, it is exceedingly difficult for rich men to get to heaven, it is proportionably the duty of ministers to deal faithfully with those who are in this hazardous predicament. Never had money more influence in procuring a good name, than amongst the Wesleyan Methodists. We have heard much of the absolutions, the indulgences, and the masses of Popery. These are names unknown to the Wesleyan Methodists; but let any of them give

freely to the numerous funds of the Connexion, and the sound of his praise shall be heard from Shetland to Cornwall. Appeals for money meet you at every turn of their affairs. Pounds shillings and pence mix themselves up with the objects of all their meetings; and even in their assemblies for social worship, it is sometimes hard to decide whether more homage is paid to God or to Mammon. The blame of all this is attributable to the system, not to individuals, except in so far as they have contributed to establish and maintain the system. The root of the evil lies in a seemingly cureless propensity to enlarge the machinery of the Connexion, without waiting for adequate means of continuing it in easy and healthful operation. Of this mode of procedure debt, enormous debt is the natural and necessary growth; and debt furnishes a plea for continual attacks on the pocket, in season and out of season, in public and in private.

All those evils connected with Wesleyan-Methodist affairs, which might have been prevented or might be cured by prudent administration, we have a right to charge upon the Conference, because that body has arrogated to itself the supreme control of the Connexion, and will not permit the interference of any not armed with its authority. Those faults upon which we have been descanting, are some of the numerous similar offspring of that hundred-headed Pope. In comparing ancient and modern Methodism, there is no point in which the difference is more perceptible than it is in the proceedings of Conference and their immediate results. In the days of Mr. Wesley, as the Minutes testify, the preachers met together with a single eye to the glory of God, in the salvation of their fellow-men; and the object of their consultations was to devise means of increasing their individual and aggregate usefulness. Their deliberations resulted much more frequently in adding to their own labours, than in levying fresh pecuniary contributions on the people. But it is not so now. The preachers have literally given to a party what was meant for mankind. The promotion of that party in power and place is the grand, we might say, the sole object of their annual assemblies; certainly, it is the sole result. Many, and deplorable as many, are the attendant consequences; but, during a series of many years, the annual deliberations of the Conference have converged to one and the same point—the higher elevation of the dominant party, and the correspondingly deeper depression of all who have nothing to do with that party except to pay the cost of its haughty, but too successful, ambition. And in no instance has this been more evidently the case than in that of the session of Conference recently transpired. Let us notice the acts by which it is distinguished, and the spirit of its proceedings.

The resolutions to which the Conference came concerning the Rev. Joseph Rayner Stephens, and the institution of something like a college for the Junior Preachers, are the two grand measures which will make the Conference of 1834 memorable in the annals of Wesleyan Methodism. The preachers never gave a clearer proof that they are the mere tools of a party, than when they confirmed the minutes of the Manchester District. It is not our present purpose to go into a minute examination of the terms of those minutes, or of the arguments, to use phraseology more courteous than appropriate, by which they were supported. Compounded of nonsense and falsehood, it was but fit that they should be upheld by absurdity and assumption. Neither is it our design to speculate upon the motives of those with whom the act of persecution originated; but good motives can hardly have given birth to so inglorious a deed. The plain truth is this, that the oligarchs of the Connexion, having resolved, for reasons which they have never ventured to avow, to make it appear to the heads of the Established Church, that the Wesleyan Methodists are not opposed to her union with the State, seized the opportunity which Mr. Stephens's independent conduct afforded them, of making a signal demonstration of their own bias, by plotting his expulsion from the Connexion for having advocated the separation of the Church from the State. So far as he is concerned,

they have accomplished their object; but their success is rather apparent than real. The effect of their plotting has been to place it beyond all doubt that the great bulk of the Wesleyan Methodists are thorough Dissenters. Mr. Stephens's forced retirement from the Connexion is but the beginning of the end. Besides bringing the numerous Societies in collision with the Established Church, it will inevitably excite them to demand a radical reform in their own community. If it hasten the dissolution of that adulterous association between Church and State, and if it occasion the more speedy introduction of lay delegates into Conference and District Meetings, the persecution of Mr. Stephens will be the cause of rejoicing instead of regret.

But how great soever may be the good ultimately springing from it, those who were concerned in it will never get rid of any part of the disgrace which now belongs to them. Rather they will be deservedly the subjects of bitter mortification to find that what they perpetrated with a view to prevent certain changes from taking place, has tended directly—and with peculiar force—to impose those changes upon them, and upon others equally unwilling to endure them; while we, who now scarcely restrain the feelings of resentment, shall be at entire liberty to admire and to adore the providence of God, whose prerogative it is to educe good out of evil, and to cause the wrath of man to praise him.

The leading features in the proceedings by which Mr. Stephens has been constrained to quit the Connexion, which recognised in him one of its proudest hopes and brightest ornaments, are worthy of the scheme which they were employed to effectuate, and of the men who employed them. For brevity's sake, we confine ourselves to three instances. One notable reason assigned for condemning the conduct of the victim of persecution was, that it had given his Majesty's Government an unfavourable opinion of the Connexion. The individual who gave utterance to this sage argument, must not, therefore, be supposed incapable of more elevated sophistry. Intimately conversant with his audience, he knew that this ridiculous plea would answer his purpose as well as if he had produced one that had the merit of ingenuity, if not of truth. Indeed, he could not have made an observation which, in whatever way viewed, would have evinced more contempt for the understandings of those to whom it was addressed. When Catholic Emancipation had become a Government measure, he opposed it with all his might; and of the Government scheme of education in Ireland he takes every opportunity of speaking in terms of unqualified condemnation. He, therefore, must have given the Government for the time being an unfavourable opinion of the Connexion; and that so much more than Mr. Stephens, by how much his influence, reputedly at least, is greater than that gentleman's. But he has succeeded in passing himself off with the majority of his brethren as an Israelite indeed, in whom is no guile; and, whenever his inconsistencies are pointed out to them, they refuse to credit the evidence of their own senses: they cannot but acknowledge, indeed, that the stick looks crooked; but the appearance, they maintain, is deceptive—the lower end is immersed in water. Why should any religious community be solicitous to cultivate the favourable opinion of the Government under which it exists? What pledge have we in the characters of our rulers, not now only, but at any time, that their approbation can be secured by means compatible with the glory of God, which is, or ought to be, the immediate object of all religious denominations? Time-serving is not the Christian's duty: obedience to the laws is; but of this, to court the smiles of the executive, forms no part.

Again, it was gravely asserted, that, in advocating the separation of Church and State, Mr. Stephens had acted in opposition to the recorded sentiments of Mr. Wesley. So extraordinary—we had well nigh said extravagant—is the veneration in which the name and the opinions of that indisputably great, but yet as undoubtedly fallible, man are held, that, in

order to prevail upon the Conference to stamp with the seal of reprobation any man, or any principle, it is only necessary to show that Mr. Wesley thought and acted differently. The people, too, are so deeply imbued with the same feeling, that they cheerfully acquiesce in any measure by which the views of their founder appear to be carried out. If, therefore, Mr. Stephens's enemies could have succeeded in proving a contrariety between his sentiments and those of Mr. Wesley, they might have proceeded to thrust him out with perfect impunity—nay, for doing so, they might have counted upon receiving credit and applause. Even then, however, they would not have been justified, *in foro conscientiæ*, in passing sentence of condemnation, much less of expulsion, against him. For it ought never to be forgotten, desirous as some people are that it should, that Mr. Wesley, in exacting obedience to the decisions of the Conference and other courts of Methodism, specially reserved the right of private judgment and liberty of conscience: and by the minutes in which this reserve is made—which minutes, though carefully expunged in the standard edition of Mr. Wesley's works, are nevertheless not utterly erased from the Wesleyan-Methodist Statute-Book—by those minutes Mr. Stephens would have been entitled to an acquittal, though that his opinions were opposed to those of Mr. Wesley had been as clear as noon-day. But the reverse is the fact; and the Manchester resolutions—now the resolutions of the Conference itself—in pronouncing Mr. Stephens's opinions to be anti-Wesleyan, bear a palpable lie upon their face. Even the man who is believed to have drawn them up, as he is known to have been their thick-and-thin supporter—even he seems to have felt that the corner-stone upon which they stood was not a very secure foundation. Even he (indemnified as he is by the blind admiration of his followers) had not the effrontery to deny that Mr. Wesley had denounced the union of Church and State in the abstract: but, unable to be candid beyond a moment, he affected to believe that it was only in the beginning that Mr. Wesley disapproved of the union. For a good old abuse—for a time-hallowed error, he affected to believe, Mr. Wesley had as great an affection, as profound a veneration, as any bishop on the bench, or any preacher on the platform. It only remains to ascertain what period of time is necessary to convert a vice into a virtue; and then it will be easy to calculate the commencement of the millennial era.

The lure that was held out to induce the Conference to confirm the decision of the Manchester District—a decision unconstitutional in itself; for the districts are administrative and not legislative assemblies, and the case in question, by the admission of a high authority, was an entirely new case:—the lure, we say, that was held out to induce compliance with these nefarious and unconstitutional resolutions, was—that, by complying, the Conference would maintain a neutral position between the Church and the Dissenters. By what ingenuity of misrepresentation the sapient assembly was persuaded to adopt this view of the matter, we do not profess to know; but it appears certain, and the fact is not at all surprising, that nearly nineteen twentieths of them were prevailed upon to believe that such would be the effect of doing as they were bid in the present instance. The sagacious organs of the high-church party have taken quite a different view of this supposed neutrality. To them it bears a decidedly friendly aspect. The members of the Conference have been honoured with the title of “good Conservatives,” and fresh overtures have been made for a closer alliance between them and the Church. Nor, to bring this part of our subject to a conclusion, can it be doubted that the Church-and-State journalists have taken the correct view, and the view which it is desired by the promoters of the conclusion which has given them so much gratification they should take of it. The simple meaning of the entire string of resolutions is this:—“We, the members of the Wesleyan-Methodist Conference, are not Dissenters; and we will not hold fellowship with any man who declares himself to be one.” The inference is plain; if they are not Dissenters, they must be Churchmen! humble *laymen* of the Church of England!



It is time to notice the institution for the education of the Junior Preachers; and on this we will be brief. We have already avowed ourselves friendly to the diffusion of theological learning; but, fearing that the projected college would become liable to abuse, we endeavoured to show that its establishment was not necessary. Our fears have undergone no abatement since we learned the nature of the arrangements which have been decided upon. When we know that the man who carried the Manchester District triumphantly through the Conference, has been appointed President with unlimited authority (for which, if we are correctly informed, he unblushingly stipulated), we cannot doubt that it will be used for like purposes with an Act of Uniformity. Obviously it will place in the hands of its chief, the sole power of admitting candidates into the Wesleyan-Methodist ministry. Young men will enter the institution in due course as they are recommended from the proper quarter; but they will never be suffered to pass through it, and into the regular work of the ministry, without giving security, in some shape or other, for observing strictly such a line of conduct as it may please their tyrant to prescribe to them. The full extent of his prescriptions it is not possible to foresee. We are sure, however, that at least two conditions will be rigorously enforced upon all the students, on pain of expulsion and consequent degradation from the position of candidates for the ministerial office. The case of Mr. Stephens suggests one of these conditions; and that of Mr. Forsyth, who is threatened with expulsion for persisting in Dr. Adam Clarke's opinion of the sonship of Christ, the other. No Church-separationist and no anti-eternal-sonship-ist will be permitted to enter the institution, or, having entered, to remain, after detection and refusal to recant. Thus will the first effect of this innovation in Methodism be, to strangle the right of private judgment and to stifle freedom of inquiry; and thus, more lamentable still, will knaves and fools be solicited to fill the office of the ministry.

On the spirit and manner of the proceedings of the Conference, we have not space for much remark. But their mode of conducting business is not a whit more creditable to them than are the measures on which they have decided. We search in vain for marks of legislative wisdom—still more for that wisdom which cometh from above. Their debates do not transcend the dignity of a pot-house squabble. What are we to think of an assembly which could proceed with the trial of a man in his absence? What are we to think of the utter contempt manifested for the wishes and opinions of the people, by the entire suppression of their protests, expostulations, and entreaties? What are we to think of the debate about the propriety of subscribing to the *Christian Advocate*? What of an elderly gentleman, of fair reputation for sound sense and discretion, who, when rebuked by his junior for presuming to subscribe to that journal, turned round, and, like a blubbing school-boy with his finger in his eye, attempted to justify himself by criminating one of his brethren? What of the individual thus suddenly involved in the same condemnation, when, in one breath, he denied that he took in the obnoxious publication and acknowledged that he bought it, number by number, as it appeared? What are we to think of the frequent tumults—one of which became so utterly irrepressible, that the President was constrained either to call on another question, or actually to dissolve the assembly? What sort of a state of things does it bespeak, when an individual cannot be seen talking to his friend, without exciting the suspicions of his brethren, and being dragged up to the bar of the Conference? and what, when, in words which a common carman would hardly address to the sweeper of a crossing, he is told that his protestations of innocence are not believed? What sort of order, and what sort of fairness, reign in an assembly where one member has liberty to interrogate another at his pleasure, and in questions to which he impudently declares he requires no answer, to insinuate that he has been guilty of misconduct? But there is no end to the instances which might be adduced to show, that the business of Conference is conducted in a manner which betokens any

thing but Christian liberty, Christian prudence, and that meekness of wisdom which ought to characterise the devoted servants of the most high God.

It is, upon the whole, abundantly evident, that the direct tendency of the Wesleyan-Methodist Conference, as at present constituted and conducted, is to encourage profligate expenditure, to shackle the consciences of men, and to extinguish Christian charity. These all are seeds of destruction, deeply sowed and luxuriantly germinating in the heart of Wesleyan Methodism. By whom, or by what means, are they to be eradicated? We solemnly declare our conviction, after mature thought, that by no earthly means can the integrity of the Wesleyan-Methodist Connexion be preserved, but by an immediate change in the constitution of its ruling assemblies. An infusion of the laity, of men chosen, not because they are rich, but because they are of good report for the clearness of their understandings, the honesty of their characters, and the depth of their piety,—this, under the blessing of God, would restore order out of confusion, and raise prosperity from decline. Laymen would regulate the finances under a salutary consciousness that they were dealing with their own money. By their independence they would prevent wholesome discipline from degenerating into capricious tyranny; and by their general habits of business they would facilitate the progress of discussion, and cause the deliberations of the Conference and other assemblies to proceed with smoothness and dispatch. The presence of two classes of men would operate as a mutual check; and that recklessness of temper which is encouraged by the consciousness that no one is present who is not of “the order,” would not break forth in sallies so dangerous to Christian charity, and so disgraceful to an assembly of the ministers of peace. But these are reasons drawn from expediency. The strongest argument in favour of introducing lay delegates into the Conference and into the District Meetings, is drawn from Scripture, which gives the Wesleyan Methodists a right to demand the change.

## THE LONDON MERCHANT AND THE PUBLIC CONVEYANCES.

A merchant once, like many more,  
Stood waiting at his own front door,  
Till some conveyance he should meet,  
Would set him down in Fenchurch-street.  
At length, a cloud of dust approaches,  
Pregnant with omnibi and coaches:  
Each cad, an Argus in disguise,  
Th' intending traveller spies;  
And round him in a crowd they come,  
Each lauding his viaticum.  
There is not one, as all attest,  
Which is not better than the rest.  
This hangs on such elastic springs,  
It runs as easy as the King's:  
That holds, both cad and driver say,  
The noiseless tenour of its way:  
T'other, although its windows rattle,  
Is drawn by such superior cattle:  
While, from a fourth, he nothing hears,  
Save, “Mine, your honour's, Shillibeer's.”  
All their superior merit plead:  
Their safety some, and some their speed;  
But, though they all invite his choice,  
He's not allowed to have a voice.  
Anon the tongues whose rival clamours,  
Just as so many blacksmiths' hammers,  
The merchant's ear, like anvil, smote,  
Changed the direction of their note;  
And 'mong themselves, no more uniting  
To beg his custom, turned to fighting,—  
The merits of their several cattle  
And carriages the cause of battle.

As questions which can ne'er be sounded,  
On modes of faith are oft-times founded;  
So knots were raised on modes of travel,  
Which they who raised could not unravel.  
“Well,” quoth the gentleman in waiting,  
“I see no end to your debating:  
By time your matters you arrange,  
’Twill be too late to go on ‘Change.  
Of your dispute a happy issue,  
Believe me, is the worst I wish you;  
For my part, I'm in haste to know  
The rate at which exchanges go.  
Besides, there is Lord Althorp's budget.  
’Tis therefore well that I can trudge it—  
Well, that while I must go without  
Your aid, I'm also free from gout.”  
The merchant threw his mantle o'er him,  
And, thankful for the legs that bore him,  
Left those who'd leisure to dispute;  
While he pressed on with agile foot,  
And entered the Exchange quadrangle,  
Ere ended the vociferous wrangle.

### MORAL.

Each sect pretends to it is given  
To lead by surest road to heaven;  
But, while the rivals are contending  
With bigot rancour never-ending,  
The simple word is leading many  
Thither, without the aid of any.

## ORIGINAL SKETCHES OF SERMONS BY ROBERT HALL.—No. IV.

3 John, 5—8.—“*Beloved, thou doest faithfully whatsoever thou doest to the brethren and to strangers, which have borne witness of thy charity before the church; whom if thou bring forward on their journey after a godly sort, thou shalt do well. Because that for his name's sake they went forth, taking nothing of the Gentiles.*”

This short epistle is generally supposed to have been written by John, the beloved disciple, who, though one of the chief of the apostles, yet, from motives of modesty, styles himself an elder. Some learned men dissent from this opinion, and suppose the writer to be John the presbyter. It is not necessary, however, to notice the arguments employed on both sides to settle this question; nor is it quite certain what was the precise nature of the transaction alluded to throughout the whole of this epistle. One thing, however, is clear—namely, that certain converts had gone forth to preach the Gospel to the heathen. Whether they had in this instance commenced their operations irregularly, or in a manner regardless of the order then prevalent among the churches, which would account for Diotrephes's not receiving them with the usual courtesy, is uncertain. But let the departure from ecclesiastical etiquette be what it might, it did not prevent the commendation of an apostle on their zealous attempts for the diffusion of the Gospel, nor the exercise of pious benevolence on the part of the beloved Gaius, in affording them his countenance and support. Honest zeal in the cause of God is at all times to be preferred to form and ceremony, and the mere externals of religion.

The apostle expresses a persuasion that what he did was done “faithfully,” and that those to whom he alluded were deserving of his patronage, because they went forth for Christ's sake, taking nothing of the Gentiles. In the first ages of Christianity, no attempt was made by ministers to obtain a remuneration of their services, and they had no expectation of deriving any emolument from the exercise of the sacred office; yet the example of Gaius, in helping forward these voluntary missionaries, was highly worthy of imitation. The conduct of those who go forth in the present day to evangelize the heathen, is no doubt very highly to be commended; and if we help them forward on their journey after a godly sort, we also shall do well.

The direct means of advancing the kingdom of Christ is by preaching, rather than by the distribution of books, which might gratify the taste of reading and literary men, but would scarcely have any influence on the ignorant and uninformed. When Christ promulgated his Gospel, he raised up a few holy men, and gave them a commission to proclaim the good tidings among all nations, teaching them to observe all things whatsoever he had commanded them. The simplicity of the message they had to deliver, rendered it alike adapted to minds of every grade and character; and though the apostles were plain men, generally destitute of literary acquirements, yet, bearing with them a message from heaven, accompanied with the necessary attestations, the world was awed and subdued before them. These original missionaries being chiefly unlettered men, unprepared to encounter the subtleties of refined philosophers, or detect the sophistry of their antagonists, who contemptuously called theirs “the foolishness of preaching,” supernatural effects became necessary to establish the divine authority of their mission. Such miraculous interference is no longer requisite in the church, seeing that the doctrines of Christianity now lie open to general inspection, and are susceptible of proof from the ordinary sources of moral and historic evidence.

The method of extending religious knowledge by preaching is almost peculiar to the apostolic age; heathen nations do not appear to have adopted it, and the Hebrew prophets but very rarely. Preaching was a novel and very popular practice, and the apostles of our Lord appear to have set the example. Their leading character was that of witnesses, and their language in effect, “I have a message from God unto thee.” Without incurring

the charge of arrogance, they could truly say, "We are of God: he that knoweth God, heareth us: he that knoweth not God, heareth not us. That which we have seen and heard, declare we unto you." This summary and authoritative mode of instruction was eminently adapted to the character they sustained, as the immediate ambassadors of heaven.

The apostles, as needs be, were eye-witnesses of the leading facts contained in the Gospel, and were sent to proclaim them among all nations. The Divine Being was pleased to break that silence which he had long maintained, by sending forth his ambassadors with the ministry of reconciliation; and the sound went into all the earth, and their words unto the ends of the world. Their message imported not only the lost and ruined state of man; they also announced the actual appearance of the Saviour, and that God in Christ Jesus was now reconciling the world unto himself, not imputing their trespasses unto them.

The apostle John, however, after commending the zeal of these early missionaries, and the benevolent conduct of the beloved Gaius in helping them on their journey, proceeds to notice the obligations of Christians in general in reference to this matter, and says, *We ought to receive such, that we might be fellow-helpers to the truth.*

The ministry of the word is the standing and ordinary means of salvation, and it pleases God by "the foolishness of preaching," as the despisers of the Gospel have termed it, to save them that believe: yet, as all good men cannot preach, and none can carry the tidings of salvation to the heathen world except they be sent, we have a most important duty to perform in helping them forward in their work, and otherwise becoming fellow-helpers to the truth.

He who professes to care for the souls of men, while unmindful of their temporal welfare, cannot be sincere. He who cares for the bodies of men, **and not** for their souls, may indeed be sincere; but he inverts the natural **order of things**, since the soul is infinitely more valuable than the body; for what shall it profit a man, if he should gain the whole world and lose his own soul? Let us therefore direct our attention to those means especially, which may, through a divine blessing, tend to promote the general interests of religion, and constitute us "fellow-helpers to the truth."

Among the most efficient means of promoting the salvation of mankind, is a holy and exemplary life and conversation. He that keeps Christ's sayings, and is not only a hearer but a doer of the word, contributes much to the diffusion of the Gospel, by furnishing evidence of its power and efficacy on the heart and life, far beyond all that can be advanced on the score of argument. Faith is of little value if it be not productive of holy obedience; and were believers more remarkable than they are for purity of principle, and a greater degree of spirituality and heavenly-mindedness, their character would possess a dignity that would carry weight and consequence into every department of society, and would speak with irresistible energy to the hearts and consciences of men.

Paganism would probably have sunk into the shades of obscurity long before this time, had those who professed Christianity lived according to its sacred dictates. Our commerce with Pagan nations might have contributed largely to this object; but it is well known that most, if not all commercial men, have either been avowed infidels, or mere nominal Christians. If they have in foreign parts retained the Christian name, it is but too evident that they have done no honour to that holy name by which they are called. It is commonly observed among the heathen, that a European, as soon as he crosses the equator, is unbaptised, and becomes more destitute of religious decency than even the Pagans themselves. On one occasion a European was appointed to an official situation in the court of a Pagan prince, who sent a messenger to the governor-general, requesting he would send him a man who would at least have the decency to pay some regard to the ten commandments.

When the gospel was addressed to the gentiles by the apostles and first preachers, it was attended with a peculiar influence; multitudes became obedient to the faith, and a savour of the name of Christ was diffused abroad in every place. But it was not the learning or the eloquence of the messengers that produced these effects. It was their holy life and conversation, their disinterested and supreme devotedness to the glory of Christ and the salvation of souls, that gave an unction to their ministrations, and pointed out the way to all succeeding missionaries.

## OFFICES AND DISCIPLINE IN THE CHURCHES OF CHRIST.\*

The present age is one of great religious enterprise; the primitive zeal and ardour of the Church appears to be re-awakened, and the great object of its establishment in the world is now more prominently brought out to view, and is pursued with more steady, strenuous, and persevering exertion. To be the salt of the earth, and the light of the world, Christian society was instituted; and, for the accomplishment of this benevolent purpose, various gifts were bestowed upon its members. With these talents they should have occupied till their Lord came: but, alas! a long night fell on the church. Shrouded in darkness, its glory has been concealed from the nations; and, while the bridegroom has delayed his coming, all its virgins have slumbered and slept. At length, however, her light is come, and the glory of the Lord is arisen upon her. The mountain of the Lord's house is beginning to be established in the top of the mountains, and all nations are flowing unto it. The designed character of the church is again becoming conspicuous: for the Lord is creating upon every dwelling-place of Mount Zion, and upon her assemblies, a cloud and a smoke by day, and the shining of a flaming fire by night; and upon all the glory there is a defence. Not in our towns merely, but in our villages, and in our hamlets, institutions of benevolence may be found; and Missionary and Sabbath-school societies connect themselves with the feeblest churches of the Redeemer. Talent of every description is now called into exercise; and any abilities individuals possess are put in request for the service of the church, in some department or other. But, connected with this activity, a spirit of investigation has also been awakened; and the desire to remove every corruption from the institutions and the discipline of the primitive churches of Christ, becomes more and more prevalent.

By the phrase "the churches of Christ," is intended distinct Christian societies, in which the death of Christ is commemorated as the propitiation for sin, and in which the members have "fellowship" with each other "in the apostles' doctrine, in breaking of bread, and in prayers." "THE Church," or the "church of God," emphatically, is composed of his saints, whether in heaven or on earth, who have made a covenant with him by sacrifice, under whatever dispensation they once lived, or to whatever denomination of his professing people they now belong. The Greek word *ἐκκλησία* denotes simply an assembly, as in Acts xix. 32; but, when it is limited, as it generally is in the New Testament, to the disciples of Christ, it implies either a single society, or the whole Christian community. It is never employed in sacred writ, in the singular number, to denote, as in modern usage, the several churches belonging to a province or a nation, or to imply any particular denomination of Christians. Such phraseology as the Church of England, or the Church of Scotland, the Episcopal or Presbyterian Church, or the Lutheran or Reformed Church, is wholly modern.

\* We publish this article, not because we agree in all the deductions and inferences of the dispassionate and able writer, but because he sets a good example of appealing to the Scriptures alone, and his researches may have the effect of exciting closer investigation in that quarter.—ED.



In primitive times the plural number was used when more congregations than one were intended, as the churches in Asia, or the churches in Macedonia; but, to express the collective idea of the whole body of Christ's disciples, the singular number was employed, which came afterwards to be distinguished by the epithet catholic, and then the phrase, the catholic, or the universal church, came into general use.\* The Church of Rome has assumed this epithet; but Protestants cannot allow it the exclusive appropriation of this term, as its communion is not universal, and as other communities of Christians are not to be considered as excluded from the church of Christ.

The members of the Church of Rome are, therefore, more properly denominated *Roman Catholics*, as, like the members of the Church of England, or of any other denomination, they form but one section, or division, of the nominal church of God. Every society of sincere believers in Christ, who confide in his divine and intercessory character, are devoted to his service, and are united in love—however they may be distinguished by minor differences, or in whatever age or place they may dwell—is to be considered a church of Christ, and a constituent part of that universal “church of God which he has purchased with his own blood.” In these churches the word of God is preached, the apostles’ doctrine is developed and enforced, the typical bread of life is broken and distributed, the bread, too, which perisheth, as occasion requires, is likewise supplied; and, when assembled in the name of the Lord Jesus “with one accord, in one place,” the members unite in solemn prayer, and the devout worship of Almighty God. Each individual, therefore, in these churches, may exclaim, in the language of the ancient creed, “I believe in the holy catholic church, the communion of saints, the forgiveness of sins, the resurrection of the body, and the life everlasting.”

The offices in the churches of Christ are either general or particular, ambulatory or local, according as they may have respect to the gathering and the edification of the churches connectively, or as they may refer to the exercise of the pastoral care, and the management of the temporal concerns in the churches, singly considered. “Christ gave some, apostles;” observes St. Paul, “and some, prophets; and some, evangelists; and some, pastors and teachers; for the perfecting of the saints, for the work of the ministry, for the edifying of the body of Christ.” The first two of these offices appear to have been extraordinary and temporary, and to have been filled by inspired men, for the purpose of doctrinally “edifying the body of Christ,” after having laid the “foundation” of his church, “Jesus Christ himself being the head corner-stone.”† The office of the “evangelists” has also, without authority or reason, been considered to have been designed to be only temporary and auxiliary to that of the “apostles and prophets,” and not to have been intended to be preserved and filled in succeeding ages. But, from the nature of the object to be accomplished by officers of this description—the evangelization of the world “through the work of the ministry”—and from the express direction of the Apostle Paul to Timothy,‡ to commit to faithful men the same ministry he had himself received, it is evident that this office, as well as that of the “pastors and teachers,” must be considered to belong, permanently, to the church of God. The first order of this class of officers were wholly devoted to the work of the ministry,§ assisted the apostles in the plantation of the churches, and were by them, temporarily and successively,|| stationed in the churches so planted, to exercise the pastoral care, and the ministry of the word. As the apostles filled their office distinctively, as the witnesses of the resurrection, and the inspired messengers of Christ, to lay the foundations of the church; as they were assisted, in this latter function, by the inspired pro-

\* Campbell's Lectures on Ecclesiastical History.

† Ephesians ii. 20. ‡ 2 Epistle ii. 2. § 1 Timothy iv. 15. || Titus i. 5 and iii. 12.

phets, and were to have no successors; so, in the more ordinary character of ministers of the word, they were assisted by the evangelists, and are to be succeeded by them, as ambassadors to the world, till all its "kingdoms become the kingdoms of our Lord and of his Christ." To this office the evangelists were ordained by apostles, or evangelists, in conjunction with, or in succession to, the laying on of the hands of the elders of the church that sent them out.\*

Hence Paul writes to Timothy: "I charge thee before God, and the Lord Jesus Christ, who shall judge the quick and the dead at his appearing and his kingdom; preach the word; be instant in season, out of season; reprove, rebuke, exhort, with all long-suffering and doctrine. Watch thou in all things, endure afflictions, do the work of an evangelist, make full proof of thy ministry."† As I besought thee to abide still at Ephesus, when I went into Macedonia, that thou mightest charge some that they teach no other doctrine, neither give heed to fables and endless genealogies, which minister questions, rather than godly edifying which is in faith; so do."‡ "Till I come, give attendance to reading, to exhortation, to doctrine. Neglect not the gift that is in thee, which was given thee by prophecy, with the laying on of the hands of the presbytery. Meditate upon these things; give thyself wholly to them; that thy profiting may appear to all. Take heed unto thyself, and unto the doctrine; continue in them; for in doing this thou shalt both save thyself and them that hear thee."§ "For I am now ready to be offered, and the time of my departure is at hand. I have fought a good fight, I have finished my course, I have kept the faith. Henceforth there is laid up for me a crown of righteousness, which the Lord, the righteous judge, shall give me at that day: and not to me only, but unto all them also that love his appearing. Do thy diligence to come shortly unto me: for Demas hath forsaken me, having loved this present world, and is departed into Thessalonica; Crescens to Galatia, Titus unto Dalmatia. Only Luke is with me. Take Mark and bring him with thee; for he is profitable to me for the ministry. And Tychicus have I sent to Ephesus. Erastus abode at Corinth: but Trophimus have I left at Miletum sick. Do thy diligence to come before winter."|| There are but two persons expressly styled evangelists in the New Testament, Philip,¶ and Timothy\*\*; but, as evangelists were given for the work of the ministry, and as the charge given to Titus is similar to that given to Timothy, we may conclude that he, and Artemas, and Tychicus,—one or the other of whom was to succeed him in his office in the churches of Crete,†† and many others mentioned in the epistles of Paul, were both evangelists and messengers of and to the churches of Christ. "Whether any do inquire of Titus," remarks the apostle, "he is my partner and fellow-helper concerning you; or our brethren be inquired of, (supposed to be Luke and Apollos,) they are the messengers of the churches and the glory of Christ."‡‡ These messengers were the chosen bearers of the "liberality" of the churches of Macedonia and Achaia to the churches of Judea: they were bearers also of the gospel message to mankind under the direction of the apostle: their "praise was in the gospel" ministry; and they were signal instruments in advancing the "glory of Christ." Under what direction the evangelists visited and presided in the churches after the death of the apostles, or whether they had any prescribed plan to guide their movements or not, we are not informed. The original order of itinerant evangelists, however, appears to have been kept up for some time, until, as noticed by St. John,§§ "many antichrists," "many false prophets," "many deceivers," went forth into the world; and, until the inferior order of local and subordinate pastors and teachers, the elders, or bishops, usurped "the pre-eminence,"

\* 1 Timothy iv. 14; 2 Timothy i. 6 and ii. 7.

† 2 Timothy iv. 1, 2, 5.

‡ 1 Timothy i. 3, 4.

§ Chap. iv. 13-16.

|| 2 Timothy iv. 6-12, 20, 21.

¶ Acts xxi. 8.

\*\* 2 Timothy iv. 5.

†† Titus iii. 12.

‡‡ 2 Corinth viii. 23.

§§ 1 Epistle ii. 18. & iv. 1. 2 Epistle 7. 3 Epistle 5-11

and, like Diotrephes, disregarded even the apostolical authority, would not receive, on their journey, the brethren sent by him, and cast out of the church those members who did. The seven churches of Asia, to whom the epistles of Christ in the Revelations were sent, were each under the superintendence of its "angel," or messenger; and the angel of the church of Ephesus, who at that time filled the *chief* pastoral office, is commended for trying and detecting those who falsely assumed to be apostles or messengers from other churches. The functions of this office appear to be:

1. The preaching of the word, and the gathering of churches to Christ.\*
2. The exercise of the chief pastoral authority, temporarily, permanently, or interchangeably, in the churches so gathered.†
3. The selection and ordination of faithful men to fill the same office as themselves.‡
4. The ordination of local elders and deacons in the churches under their care.§
- And 5. The superintendence and control of the deacons in the appropriation of the churches' funds.||

In order to exercise a more vigilant inspection and government of the churches, and to counteract such evils as those to which St. John alludes in the case of Diotrephes, the evangelists appear, as their number increased, to have confined their labours within narrower bounds, and, at length, to have taken up their permanent residence in the churches. This was the case in the seven churches of Asia, where, as the messengers of Christ, the stars he held in his right hand, they were addressed in so many epistles by the great Head of the church, through the instrumentality of the beloved disciple. The evangelist Timothy is supposed to have been the "angel" of the church at Ephesus, and to have suffered martyrdom in that city, about A. D. 97, a little before the return of St. John from the Isle of Patmos. At an earlier period they changed their stations under the direction of the apostles, or resided but a short time in the churches they planted or assisted to plant, proceeding, on the ordination of elders, to toil in fresh fields of labour, to break up new ground, and to bring it within the enclosure of the church. Compare Titus i. 5, with 2 Timothy iv. 10, and Titus iii. 12. It was the circumstance of their permanent residence, and their exercising the chief pastoral authority in the churches, together with the usurpation of the presiding elders where no evangelist resided, that most probably gave rise to the order of unscriptural *bishops* in the following century.

The second order of this class of officers, the "pastors and teachers," although locally employed in feeding the flock of God and taking the oversight thereof, might not have been entirely separated from their worldly callings, to be wholly engaged in the work of "perfecting the saints." At least, if, by pastors and teachers, the same officers are intended who, elsewhere, are termed elders, there is nothing in the epistles to Timothy and Titus, where the qualifications of these officers are mentioned, that, as in the case of the evangelists, leads us necessarily to suppose that this was the fact. On the contrary, it is intimated that in particular instances some of the elders would be more separated to the work than others; and that, in all such cases, a more abundant provision should be made to enable them to discharge the functions of their office. "Let the elders that rule well be counted worthy of double honour, especially they who labour in the word and doctrine."¶ The apostle assumed either that some of the elders were more engaged and skilful in ruling, and more laborious and constant in preaching than others; or, as the passage is understood by Macknight, that, while some were rulers and others preachers, there were others again who exercised both these functions, were more fully engaged in them, and had greater claims upon the church to assist in providing for their sustenance and support. But, as there is nothing conflicting in these propositions, they both may be received as conveying the genuine and full

\* 2 Timothy iv. 2.    † Rev. ii. 2, 20.    ‡ 2 Timothy ii. 2.    § Titus i. 5. 1 Timothy iii. 10.  
 || 1 Timothy v. 16, 17.    ¶ 1 Timothy v. 17.

meaning of the text. If this be admitted, it will be seen that the language of the apostle to the Ephesians is both discriminating and precise, in distinguishing between the orders of the Christian ministry, and in marking the inferior and local order as including the offices of pastor and teacher. "He gave some evangelists; and some, pastors and teachers." The same class and order of officers are probably intended in the thirteenth chapter of the Hebrews, where they are spoken of as having the rule over the church; or, more literally, as being its *leaders*, or guides. The more general appellative, however, is that of elders; and that this title of respect, as well as of seniority, included the office of bishop or pastor, is evident from the address of the Apostle Paul to the elders of the church at Ephesus, whom he styles bishops or overseers over the flock; and also from the first chapter of his epistle to Titus, where the qualifications of a bishop are mentioned in reference to the elders Titus had to ordain. Whether in the assembly of these pastors, each, in the absence of an evangelist, presided in rotation, or whether one of the number was chosen permanently to fill that office, cannot be determined; but that one did preside in their consistory, and that the office was permanent, is probable from the eighth verse of the twelfth of the epistle to the Romans; where, in instructions to church officers, the apostle exhorteth that "he that ruleth" should do so "with diligence." The functions of those officers appear to have been the taking the oversight of the flock, and the exercise of the ministry of the word, as subordinate pastors and teachers under the evangelists.\* As the evangelists travelled, and were frequently absent from the churches, the elders would rule or preside in their assemblies for ordinary worship, or the more solemn act of breaking of bread;† would prescribe the order in which the spiritual men were to exercise their various gifts;‡ and, as an ecclesiastical council, would deliberate upon the admission and rejection of members, and arbitrate between them for the settlement of any differences that might arise.§ They seem, in fact, to have been fully competent to the local, ordinary, and *intervenient* instruction and government of the churches, and to have been subject to the occasional visitation of apostles and evangelists for the inspection and guidance of their conduct,|| and for the filling up by ordination of any vacancies among them that might from time to time occur.¶ In this manner the evangelist Timothy\*\* was frequently sent by the apostle to instruct and guide the churches, while Archippus, probably, was the resident evangelist in the church at Colosse, when Paul wrote: "Say to Archippus, take heed to the ministry which thou hast received in the Lord, that thou fulfil it."†† The occasional absence of the evangelists from the churches, furnishes an answer to an objection to the fact of the existence of a superior order of ministers to the elders, taken from the silence of the apostle, in respect to such an order, in his epistle to the Philippians, when he inscribed it "to all the saints in Christ Jesus which are at Philippi, with the bishops and deacons."‡‡ Let it also be remembered that the Apostle unites Timothy with himself in writing this epistle, and promises to send him shortly as a son who served with him in the Gospel, "for I have no man like-minded," he observes, "who will naturally care for your state."§§ That a bishop in the apostolic church was not a superior officer, superintending one congregation, and having presbyters or elders under him, is evident, not only from these two titles being used synonymously, as descriptive of the same office, but also from the circumstance of there being many bishops in one church, such as the *elders* of the church of Ephesus, over whom the Holy Ghost had made them *overseers*. Where an evangelist resided, the duty of presiding in the presbytery would naturally devolve on him; but, as the churches multiplied and were enlarged, the

\* See 1 Thessalonians v. 12. 1 Timothy iii. 5. Titus i. 9.

† Acts xx. 7. ‡ 1 Corinthians xiv. 31. § 1 Corinthians vi. 1—5. || 1 Timothy i. 3.

¶ Titus i. 5. \*\* 1 Corinthians iv. 17. Philippians ii. 19—23. 1 Thess. iii. 2.

†† Coloss. iv. 17. ‡‡ Philippians i. 1. §§ Philippians ii. 20.

office of the evangelist was absorbed in that of the presiding elder, and was thenceforward exercised, somewhat altered in the nature of its functions, as well as in its name, by the chief pastor of the church. The titles of bishop, and guide, or leader, by way of eminence and distinction, were now assumed, as well as that of president; and, while itinerancy was abandoned, ordination was retained as their prerogative solely, and, through this rite, they set apart and constituted bishops and presbyters as distinct orders of the clergy. This change appears to have taken place soon after the death of St. John, and of the original evangelists ordained by the apostles: for Ignatius, in the beginning of the second century, mentions the distinction between the three orders of bishops, presbyters, and deacons.

A second *class* of church officers were the deacons. Their office was to take charge, and minister in the appropriation, of the funds and charities of the churches. It was first instituted by the apostles, who, upon the nomination of the church, appointed seven persons to superintend the daily ministration, while as yet the believers "were together, and had all things common." When this temporary arrangement ceased, they would have the charge of providing for the entertainment of the "brethren" who travelled for the propagation of the Gospel, and of such "strangers" as may have been exiled from their country during the prevalence of persecution. Compare third epistle of John, verses fifth, sixth, and seventh, with the second verse of the thirteenth chapter of the epistle to the Hebrews. The visiting and the relieving of the sick, and of the confessors of Christ who might be imprisoned for his sake, would form also a part of their duty. "Remember them that are in bonds, as bound with them," is the injunction of the apostle; "and them which suffer adversity, as being yourselves also in the body."\* In the discharge of these duties, they were to distribute the bounty of the church to those who were in need "with simplicity," and to "show mercy" to such as were in bonds "with cheerfulness."† Persons of both sexes, it seems, were employed in the performance of these works of mercy and benevolence, as "Phebe, a servant of the church at Cenchrea," is commanded by St. Paul as "a succourer of many, and of himself also."‡ Engaged in attending the apostles and the evangelists in the discharge of their arduous duties, the office of a deacon would serve as a noviciate to that of the ministry; and to this the apostle alludes in his first epistle to Timothy.§ "They that have used the office of a deacon well, purchase to themselves a good degree, and great boldness in the faith which is in Christ Jesus." Philip, a deacon in the church at Jerusalem, became an evangelist; and, in some instances, possibly, the deacons continued to serve that office, even when chosen to be elders, pastors, or rulers in the church.

Discipline in Christian churches is the mode of enforcing what is taught, the administration of the laws by which they are governed. These laws refer to the acts of admission or expulsion of the members; to the appointment or deposition of the officers; and to all such other official proceedings as may have for their object the increase and edification of the churches, and the preservation of their purity in doctrine and morals. The essential principles of ecclesiastical law were given to the New Testament churches by Christ, personally;§ and also through the commandments and practice of the apostles of our Lord and Saviour.¶ Whatever regulations in future time might become requisite, as varying circumstances might arise, were left to be framed by the churches themselves through their rulers,\*\* according to the principles then established. Thus, as it respects the ministry of the word and the founding of churches, this business is the privilege, not to say the duty, of every believer in Christ, under the influence of the Holy Ghost, when thrown by the providence of God among the heathen, or where

\* Heb. xiii. 2. † Rom. xi. 8. ‡ Rom. xvi. 1, 2. § Ch. iii. 13. § Matth. xviii. 15-19.  
¶ 2 Peter iii. 2. \*\* Heb. xiii. 17.



the Gospel is not preached, and where, consequently, no schism can be produced. Compare the second of Acts from the 14th to the 18th verse, with the 4th verse of the 8th chapter, and the 19th verse, and from thence to the 23d of the 11th chapter. "They that were scattered abroad went every where preaching the word." It is, however, the duty of the evangelists, in conjunction with the elders of the churches, solemnly to set apart, and to ordain, able and faithful men to be wholly devoted to this work.\* The admission of members into the church through the ordinance of baptism, is the duty of the evangelists, or those whom they appoint;† If the candidates be infants, they must be the infant children of a believing parent only;‡ but, if the candidates be adult persons, baptism is not to be administered except on the profession of a cordial faith in Christ.§ The expulsion of members is effected by the authority of an evangelist, or of a presbytery under his directions, either for heretical doctrine || or immoral conduct.¶ Expulsion consists in interdiction from the Lord's table, and the withdrawal of ministerial intercourse and counsel.\*\* The *apostles* had the power of punishing miraculously by delivering offenders unto Satan for the destruction of the flesh; but no such power belongs to their successors in the ministry: they are not to employ any secular power even, or inflict any civil detriment, to give effect to their censures, or terror to their excommunications. The late Rev. Richard Watson, in commenting on Matthew ch. 20, verses 25 and 26, has observed:—"The government which Christ and his apostles have established in the church is wholly adapted to it as a spiritual society, and consists—1. In direction; 2. In brotherly reproof when a fault has been committed; 3. In faithful, but patient, admonition when it is persisted in; and, 4. In exclusion from the table of the Lord, the visible sign of communion, but with no infliction of civil disabilities or penalties."

But, for any thing short of dangerous heresy, or wilful continuance in open sin, it does not appear that the members were to be expelled from communion and intercourse with the church. The Corinthians, though carnal, and having strifes and divisions among themselves, were yet considered as babes in Christ. Timothy was to administer public rebuke to an elder†† who might sin, that others might fear; and even the incestuous Corinthian, when humbled, was to be forgiven and comforted, lest he should be swallowed up with overmuch sorrow.‡‡ Local church officers, it has been seen, were appointed by the authority of the evangelists, who, of course, could supersede such appointments; and, as to those evangelists who became immoral in life, or erroneous in doctrine, the people were not to receive them into their houses, or bid them God speed.§§ For the diffusion of the faith the evangelists committed to faithful men the things they had heard of the apostles, that they might teach others also.|||| These, as the Apostle John observes, for God's name sake "went forth, taking nothing of the Gentiles," and were to be received of the churches, that so the private members "might be fellow-helpers of the truth."¶¶ Supported thus, and helped forward on their journeys, they would preach the word, raise churches, and, in the latter years of their ministry, would probably take up their permanent abode, and preside, as "angels," in some one of those churches, or *succeed* to the permanent residence in others they had previously visited. But, as the churches in which no evangelists resided had presiding elders, and as these gradually assumed all the functions of the *chief* pastorship, the title "The Angel" was soon superseded by that of "The Bishop." It is not likely, therefore, that there existed any bond of union among the evangelists after the death of the apostles, or that they exercised any collective and mutual jurisdiction over the churches, or any discipline over each other. Superseded by the bishops, who locally exercised their functions in established churches, their order would not thenceforward be

\* 2 Timothy ii. 2, and 1 Timothy iv. 14, 15. † Acts viii. 38, and x. 48. ‡ 1 Cor. vii. 14.  
§ Acts viii. 37. || Titus iii. 10. ¶ Comp. Cor. iv. 17 and v. 1, 5. \*\* 1 Tim. vi. 5.  
†† 1 Tim. v. 20. ‡‡ 2 Cor. ii. 7. §§ 2 John 10, 11. |||| 2 Tim. ii. 2. ¶¶ 3 John 7, 8.

seen, in the purity of its original institution, except in the case of Missionaries sent to the "regions beyond," to exercise an itinerant ministry and government in the churches they might plant. In all those cases in which Missionaries go forth, as the seventy disciples went, without scrip or purse, their undertaking, their ministry, and their success, will furnish abundant evidence of the continued purity of their character; but, when supported by the churches at home, or when they succeed to the ministry and government of circuits of churches already formed, whether interchangeably or permanently, a national or provincial connexion of the evangelists, empowered, through the submission of the churches, to exercise a mild and wholesome discipline over each other, for the preservation of their doctrinal and moral purity, is a regulation which has been successfully put to the test of experience. Nor are there wanting, in the New Testament, intimations of a connexion among the evangelists in the days of the apostles. The transaction recorded in the fifteenth chapter of the Acts of the Apostles, was rather a communication between the churches of Antioch and Jerusalem, respecting a point of important doctrine, which could be resolved by the inspired apostles only, under whose personal direction the church and elders at Jerusalem then were. They accordingly write:—"It seemed good to the *Holy Ghost*, and to us, to lay upon you no greater burthen than these necessary things," &c. But, in the appointment and change of the stations of the evangelists, under the direction of the Apostle Paul, a kind of connexion among them is evident; and, as the other apostles would choose and employ helpers likewise, they doubtless exercised a similar rule over those whom they employed. Provincial connexions may be more eligible than national ones, provided the associated ministers are about one hundred in number, and that the number of members in their churches are nearly equal. Such connexions would be sufficiently large to effect the end of their association, and yet not be so extensive, but that, from the number of them necessary in a country, and (being independent) from the emulation that would be excited, their delegated power would be prevented from degenerating into tyranny and oppression. But to obtain the advantages of an affectionate Christian intercourse, the independent provincial associations of any country may send representatives to each other's Conferences; or, without relinquishing their independency, as it regards all matters of discipline, in reference to their respective connexions, they may, by delegation, unite, for *general purposes only*, in a general Conference.

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### THE SKYLARK.

The sky was so calm and serene,  
The clouds round the sun were so bright,  
It seemed as if angels had flung  
In the heavens their garments of light.

As they hung so transparent and pure,  
So sparkling, so glittering and white,  
I thought of the raiment that's worn  
By the glorified spirits in light.

The lark spreads her pinions abroad,  
And stretches her quivering wings;  
See, she's floating amid them, and hark!  
Lost in rich floods of radiance, she sings.

And her song sweetly sounds in the sky,  
With the murmured faint tones mingling  
low,  
Of the light summer breezes and airs  
All around, that melodiously blow.

The flowers and the trees gently wave,  
'Neath their breath—from the motion is  
heard

A whispering, a musical sound,  
That awakens whene'er they are stirred.

The bee blithely leaving the bell  
Of the lily, or flower of the rose;  
E'en the hum of his delicate wings,  
Makes sweet music wherever he goes.

When I heard all these heart-stirring sounds,  
With sorrow I bowed down my head,  
And mourned that my heart was so cold,  
So insensible, lifeless, and dead.

Till devotion's fine feelings arose  
In my bosom, and gratitude's song  
Burst silently forth from my breast,  
Tho' mute were my lips and my tongue.

MARIANNE.

## THE ONLY CATHOLIC CHURCH.

A truly catholic church could never acknowledge any other authority than that which is really divine; for it could never submit to any human legislation, either in ecclesiastical or in theological matters, and it could neither acknowledge the king to be the head of the church, nor submit to any human authority in imposing the forms of worship; nor could it submit to any official and mandatory interpretation of the Holy Scriptures, nor acknowledge the assumed and impious authority of human creeds.

All national monopolies of religion, and the nostrums of human creeds, are notoriously and equally impious, because they are equally direct invasions of the Divine prerogative. National monopolies of religion, in particular, would make religion to be the personal property of the king, or the public property of that factitious being, the state; and all such institutions would go to make our religion to be the source of filthy lucre, by making its revenues the personal property of the king or the state, and by making all religion to be subservient to that end; and, as doubtful rights will always be maintained with the most rigid tenacity, and as our fictitious rights will always be maintained with the greatest obstinacy, so will the state revenues of religion be always collected at the point of the bayonet, and will be claimed to the last scruple.

They will even talk about fighting for their religion; but then they cannot surely mean that they will murder human beings in the attestation of their Christian meekness, or in proof of their Christian forbearance, or in attestation of their Christian charity! They cannot surely mean, that they will murder one another in the demonstration of the fact, that they are the only true disciples of that gracious Being, who bore our sin in his own body on the tree, and who gave his life a ransom for all! But what then can they truly mean by all such murdering menaces? Do they only mean, that they will fight for all the revenues and honours of the Church; and that, rather than give up those furtive spoils, they will murder the children of God by hundreds and by thousands? And is this the way to prove that they are the only true shepherds? to show that they are the disciples of that great Shepherd who gave his life for his sheep? or, is it not the way to demonstrate to all the world, that they are wolves and hirelings, and have no more right in the church of Christ than Satan in the holy place, or a thief in the closet of his neighbour, or an hungry wolf within a shepherd's fold?

Would there ever have been any wars and murders for religion, if there had never been any national monopolies of religion, and if there had never been any human creeds? Such things would have been utterly impossible. No man could persecute another for religion, if his own emoluments and love of power had not inspired him with malignity of heart. No man could find a motive to religious persecution, in his own religious feelings, in those of charity to man and piety to God, nor in any of the teaching of the sacred volume, nor in the spirit of the meek and lowly Jesus, nor in any thing he taught mankind, nor in any part of his example. Would *he* have robbed the poor, and taken their goods per force in payment of *his* tithes? Would he have hired the Roman legions, and have bathed their swords in human blood, in attestation of his tender love and of his true Messiahship? If such had been the character of Jesus, then might we contend for all our national monopolies of his religion, and for the tyranny of human dogmas, and for all those impious and vile delusions which have hitherto corrupted Christianity, and have invaded the divine authority, and have degraded human nature, and have turned religion into a political and moral nuisance. National churches and human creeds have turned the religion of peace into a religion of war, and the religion of kindness into a religion of cruelty, and the religion of an active beneficence into a religion of ill-will and of intolerance and of unrelenting oppression; and they have changed the religion of

truth into the religion of falsehood, and have transformed the beauty of holiness into the most loathsome and abominable deformities, both in relation to the pretended character of God and to that of his pretended vicegerents upon earth.

The most important service which any man can render to his fellow-man is that of helping him to recognise and understand the secret operations of the Holy Spirit in his own inward feelings, and more especially to read therein the registry of his own name within the book of life, and to read his title to the kingdom of his heavenly Father; and by those means to cultivate a personal communion with that gracious Being who is the unbounded source of all religious feeling, and of all religious light and power, and of all religious purity and peace, of all the native tokens of divine acceptance, and of every joyful hope of everlasting life. And, for these very purposes, the light of revelation carries its illuminations into the most secret feelings of the human heart, and it interprets the phenomena of our human sympathies, and gives the *rationale* of our moral and religious fears. But this can only be the case while we continue to acknowledge and to exercise the right of private judgment in the reading of the sacred volume, and to exclude all human interference in the secret colloquy between the Deity and our own hearts.

But all human creeds, all mandatory and official interpretations of the sacred volume, would be incompatible with every practical acknowledgment of a divine illumination on our minds while we are reading the word of God; for, by the mandatory dictum of all human creeds, we are commanded to submit implicitly to their teaching, nor would they allow us to plead a divine inspiration within our own hearts, in disobedience to their authority. It follows, therefore, with all the clearness and force of a moral demonstration, that, in matters of religious faith and practice, human and divine authority can never be compatible with one another.

And then all human creeds, and all official and mandatory versions of the Bible, are not only incompatible with a practical acknowledgment of our actual dependence on the inspirations of the Holy Spirit in the reading of the sacred volume, that we may read it to any saving advantage; but all human creeds are equally incompatible with the religious responsibility of mankind in the reading of the Bible. Human creeds, in their practical consequences, would completely transfer all religious responsibility, and especially our responsibility in believing the Gospel, from the believer himself to the author of his creed. The most audacious act of priestcraft has consisted in the priests fearlessly taking all responsibility to themselves, that they might inculcate an implicit submission to their own authority. But this is all of a piece with sponsorship and substitution of every kind, and of all religious transfer, whether of personal guilt from Adam to his sons, or of personal guilt from sinners to the Saviour of mankind, or of personal righteousness from Christ to the believer; or of responsibility from the children to the sponsors, or of returning it by confirmation from the sponsor to the child.

All human creeds are incompatible with the doctrine which teaches us that we cannot read the Bible profitably, nor be made wise unto salvation thereby, without a divine influence operating on our hearts and enlightening our minds; because such mandatory versions of the Scriptures would arrogate an absolute infallibility in teaching us the way to heaven. But if such human dogmas could infallibly convey a saving light and power to our minds, then would the agency of the eternal Spirit be quite superfluous. But if, on the contrary, the inspiration of the Holy Ghost alone can make the reading of the Bible effectual to our salvation, then must all human creeds be nothing better than a cheat, nor can any human creed be reconciled with a practical acknowledgment of our dependence on the influence of the eternal Spirit in our hearts.

All heresies and schisms in the church of Christ have had their origin

in political churches and in human creeds. But if the Scriptures alone had always been made the rule of faith and practice, and if the rights of private judgment and the human conscience had been uniformly respected, sects and heresies could not have had a being. Paul enumerates heresies among the works of the flesh, and well he may; for they could never have originated in the dictates of the Holy Spirit. Gal. v. 2. The parent heresies are, that of denying to mankind the right of private judgment and of conscience in the reading of the sacred volume, and that of making religion a matter of political legislation. Political churches and official creeds have been, in fact, the real parents of all heresies; and, as long as they continue to exist, their progeny will be increasing.

And here let the Christian public be faithfully premonished, that the two great heresies of human creeds and political churches must either stand or fall together; or, at the most, that one of them will not long survive the other. Let all state religions be abolished, and the abolition of all human creeds will quickly follow. Then, indeed, enthusiastic men may publish their religious dreams, but they will not be able to convert them into official dogmas, or make them the objects of public subscription. We read in the certain predictions of the sacred volume, "And a mighty angel took up a stone, like a great millstone, and cast it into the sea, saying, Thus, with violence, shall that great city, Babylon, be thrown down, and shall be found no more at all, &c. And in her was found the blood of prophets, and of saints, and of all that were slain upon the earth." Rev. xviii. 21.

AGRICOLA.

#### MR. DREW'S OPINIONS ON WESLEYAN METHODISM, &c.

Our report of the proceedings of the Wesleyan-Methodist Conference has extended to so great a length, as to preclude the possibility of inserting in this number the "Third Letter to Local Preachers," the subject of which is Mr. Drew's character and opinions. We can only make room for a few extracts which the writer has made from the life of that eminent man, as written by his son; extracts to some of which, circumstances of recent date have communicated a peculiar interest and importance:—

"On what ground," said a friend to Mr. Drew, "does your attachment to Methodism chiefly rest? Do you think it free from imperfection?"

"By no means, sir,

"Whoever thinks a faultless piece to see,

"Thinks what ne'er was, nor is, nor e'er shall be;"

"But I think there are fewer defects in the doctrines and discipline of Wesleyan Methodism, than of any other body of modern Christians that I have read of or know. The distinguishing excellence of Methodism, in my estimation, is, that it requires no confession of faith from its members—no other condition than a desire 'to flee from the wrath to come,' evinced by 'fruits meet for repentance.' The 'unity of the spirit' is thus 'kept in the bond of peace.' *Let the Conference make uniformity in opinion the condition of membership, and Methodism will fall to pieces like a rope of sand.*"

"What do you think, Mr. D.," said the questioner, "of the remark I once heard made by a preacher to an individual who suggested some improvement in the financial concerns of a circuit,—'The laws of Methodism were in existence before we were born, and we cannot mend them'?"

"I think, sir, that preacher was born out of due time. He ought to have been a Roman Catholic, and to have lived at the epoch of the Reformation. Possibly he might have distinguished himself, as a zealous opponent of Luther. Mr. Wesley was an excellent legislator, and few systems of church government were so well organized at the outset as his. 'Legislative perfection is not instantaneous, but gradual; and laws will need alteration as circumstances and relationships arise, which their framers never anticipated. It is ridiculous to suppose that Methodism came from its founder, like Minerva from the head of Jupiter, fully armed.'

"Perhaps, then, you do not consider Mr. Wesley's answer to the fault-finders of his day, 'You sought us, and not we you,' precisely applicable now?"

"Certainly not. The people stand in another relation to his successors in the ministry than they did to him. *The original Methodist societies sprang from John and Charles Wesley,*



who were independent of the people.—the present preachers spring from the societies, and are dependent upon them for their maintenance. Arbitrary power, too, can never be delegated. There may be circumstances under which such power is properly assumed and conceded, but it reaches only to the original parties, and those who place themselves in a like situation. Such persons as grasp at sovereign sway ought not to forget the remark of Junius, that "*the fee-simple is still in the people.*"

"Do you not think, Mr. Drew, that the preachers, as a body, look upon their interests as distinct from those of the people?"

"It is an error into which I fear they sometimes fall; but may they not retort on us, that we speak and act as though our interests were opposed to theirs? We too often form our opinions without evidence, and judge of measures as they affect us individually, not as they bear upon the whole community. This, nevertheless, I admit, that though almost all the preachers with whom I have been personally acquainted are upright, amiable, disinterested men, yet I should find it difficult to reconcile every measure of Conference with the private virtues of its members. When a preacher is admitted into "full connexion," he appears, like a Knight of the Temple, to merge his individuality in the aggrandizement of his order."

"And what is your opinion, sir, of the stability of Methodism?"

"About thirty years ago," replied Mr. D., 'a preacher, whom I knew, left the itinerancy under the apprehension that the system would soon be dissolved; alleging to me, when I inquired his reason, that 'a prudent man foreseeth the evil, and hideth himself.' Many such auguries I have heard; but their fulfilment seems as distant as ever. Do not, however, suppose, that I consider the Methodist constitution indissoluble. There are many things tending to its disorganization, against which there must be a careful watch. Our chapel debts are a millstone about the neck of the Connexion, which, without some change of measures, may sink it to destruction. But nothing will prove so prejudicial as a gratuitous display of power on the part of the preachers. Against this the minds of the people will always revolt. Let them beware, too, of seeking the honour that cometh from men. In my estimation, and that of many others, the preachers went down several degrees when, by a vote of Conference, they assumed to themselves the title of Reverend. The permanency and strength of Methodism lie in the union of preachers and people. While their purposes and interests are identified, and God's glory their only aim, Methodism will prosper. If these be sundered, discord will succeed to harmony. Like other Christian communities, ours will, no doubt, in process of time, degenerate. Then probably some branch or offset will spring forth for its renovation, just as Methodism has been the means of renovating the Established Church.'

"Alluding, on one occasion, to an ill-timed display of authority, and the apparent inability of some preachers to discriminate between the possession and the exhibition of power, he remarked, 'When a boy smacks his whip, men must beware that their eyes do not receive the lash.'

"To a Wesleyan preacher who thought himself harshly treated by some of his official brethren, on a particular occasion, Mr. D. observed, 'It is to me astonishing, that when persons get into office, they should forget that those whom they direct have the common feelings of human nature, and that elevation is only an accidental circumstance. This is one branch of that range of rocks on which I fear Methodism will one day be wrecked.'

"Dining one day in company with a Wesleyan minister who was a strenuous defender of ecclesiastical domination, the conversation turned on the general introduction of the Liturgy into the Methodist chapels—a measure which the gentleman advocated, and Mr. Drew thought both uncalled-for and opposed to the wishes of the people."

"I cannot," said Mr. D., 'affirm what are the sentiments of the societies throughout the kingdom, but wherever I have been I believe they would not be in its favour. In Cornwall, I am sure, the proposal would be instantly negatived.'

"Cornwall! sir," it was replied; 'surely you would not instance the Cornish Methodists as an example? Why, they are the mob of Methodism, they have always been rude and refractory.'

"But is it right, sir, to impute to them as a crime, that for which they are rather to be pitied, as their misfortune?"

"I do not understand you, Mr. Drew. For what are they to be pitied?"

"It is the misfortune, sir, of Cornishmen to be born with little mouths:—they cannot take in the drenching-horn of ecclesiastical authority."

"Having been informed of some illiberal remarks made by a distinguished preacher in a public company, upon the Commentary of Dr. Adam Clarke, Mr. D. observed, 'I really wish that Popery were the only system whose leading characters would persuade the people to believe 'as the Church believes:' but alas! Popery is not the only enemy which free inquiry has to encounter. Dr. Clarke is a man of gigantic mind, as well as profound learning, and has too firm an anchorage in the affections of the people at large, for unmanly insinuations to injure. He wishes the people to think: his opponents wish them to be of a more tractable disposition.'

"On another occasion, alluding to the censures and insinuations which had been levelled at his friend, he observes, 'Dr. Clarke is an eagle that, in his towering flight, cannot be overtaken by birds of an inferior order, and must therefore be shot.'"

Baptism and the Lord's Supper were ordinances which Mr. Drew appears, from the following statements, to have viewed in nearly the same light as the Society of Friends :—

"Until after his removal from St. Austell, Mr. Drew never partook of the Eucharist. On being asked why? he replied, 'I doubt its being designed for a perpetual ordinance; and knowing that 'whatsoever is not of faith is sin,' I think it right to abstain. But I do not wish my conduct to be a rule for others. Let every man be fully persuaded in his own mind.' His sentiments respecting the Lord's Supper so far changed in his latter years, that, during his residence in London, he was a regular communicant; but he regarded it as a mere commemorative act, or token of discipleship,—not as an efficacious means of grace.

"Of the ritual of Baptism his views were very similar to those above expressed. 'I have never yet,' said he, 'seen any arguments for the perpetuity of water-baptism, so conclusive as those of Robert Barclay against its continuance. It is, I think, but fair to conclude, that if this were to be a standing ordinance, more explicit directions would have been left concerning it.'

"A young man, whose mind was perplexed on the subject of Adult Baptism, applied to Mr. Drew for advice, saying, that a friend of his also doubted whether it were not a duty thus to make a public profession of the Christian faith. 'Far be it from me,' said he, 'to persuade you to the contrary, if you have any such misgivings. I cannot, however, see that priestly interference is necessary. Can you not relieve your consciences by going to the river and baptizing one another!'

His remarks on the subject of dress are worthy of attention from the sticklers for extreme plainness in that particular :—

"A question being asked of Mr. D. about plainness of dress, he said, 'On this subject my views have undergone some revolution. Before I had seen so much of the world as now, I was as severe upon superfluity and ornament as the strictest of my sect. I have since learnt that plainness is only a relative term. The Friends, who seem to have settled, that the fitting costume for Christians in all ages and countries is that worn by George Fox and William Penn the century before last, have stopped far short of absolute plainness. The men have dismissed the posterior buttons and collars of their coats; but, for the sake of consistency, the skirts ought also to be cut off; and the flowing drapery of the women should certainly be abridged. Indeed, the only truly plain dress for either sex, that I can imagine, is a vestment of undressed hides, closely fitted to the body and to each separate limb. This is a point to which few, I think, would carry their abhorrence of gaudy attire. *Philosophically*, then, I take plainness of dress to be that which is such in relation to the ordinary costume of individuals of the same age, rank, and country; and *scripturally*, that higher objects than the adorning of the body ought to engage a Christian's attention.'

### MY FATHER-LAND, GOOD NIGHT!

My father-land, good night!  
With a heavy heart I leave thee,  
As by the moon's pale light,  
My tearful eyes behold thee—  
Thy mountain shadows resting on the sea;  
Whose sleepless waves surround the home-  
land of the free.

My father-land, good night!  
My gaze is still towards thee,  
Ere from my aching sight  
The dimming shadows shroud thee;  
One more last lingering look, whilst yet I may,  
And then farewell thy shores, farewell,  
perhaps, for aye.

Good night, my father-land!  
Land of my boyhood's years,  
Whose joys were traced in sand,  
In rock whose fears;  
Fast as thy fleeting coasts, they've fled away,  
To where time's dreary night breaks into  
cloudless day.

My father-land, farewell!  
Land of my youthful days,  
Whose glooms still with me dwell,  
Eclipsed their rays;

Life's streams, alas! in slumbering smoothness  
flow  
But till some deep dark gulph embraces  
them below.

My father-land, adieu!  
England, my earliest home!  
Though other climes I view,  
For months, for years to come,  
Can I forget thy merry greenwood bowers,  
Thy woods, and hills, and streams—thy  
smiling fields and flowers?

My father-land, good bye!  
Good bye! if 'tis for ever,  
Thine image in the sky  
Shall leave me never;  
But still live on, to gild the dreary past,  
And beckon my return o'er the wide waters'  
waste.

My father-land, good night!  
Land of the brave and free;  
Land of truth's mid-day light,—  
Love, Law, and Liberty.  
God bless thee, still may God defend the right!  
Home of my heart, my father-land, good  
night!

## Methodist Occurrences.

### CONFERENCES.

[The following account of the proceedings of the Wesleyan-Methodist Conference is taken from the *Christian Advocate*. Its general correctness has not, we believe, been impugned.—E.D.]

Early on Wednesday morning, July 30, the sittings of the Ninety-first Annual Wesleyan-Methodist Conference began in the City-road Chapel. This assembly, as usual, was entirely composed of Travelling Preachers: not a single layman being present, although the entire body of Wesleyan Methodists, comprising more than a quarter of a million of his Majesty's subjects, are considered to be bound by its edicts, amenable to its authority, and subject to its control. In every sect of Methodists but the Wesleyan, the principle of a partition of power between the clergy and the laity is recognised and acted upon; but, notwithstanding this, and notwithstanding the passing of the Reform Bill, in which the right of every man who contributes directly to the maintenance of any state or community, to have a voice by his representative freely chosen, in the framing of the laws by which such state or community is to be governed, was recognised and carried out,—and notwithstanding the evidently popular constitution of the primitive church,—notwithstanding all these things, the Wesleyan Methodists are still governed by an assembly of ministers self-constituted into a legislative body, in which, as in all close corporations, the vacancies occurring by death or otherwise, are filled up by those members who survive or remain. Such is the irresponsible assembly by which the Wesleyan Methodists, to the amount, as already stated, of more than a quarter of a million, still submit to be governed.

The Conference was opened by the President, the Rev. Richard Treffry, giving out a hymn. The Rev. Joseph Entwisle, sen., and the Rev. George Marsden, prayed. It was then stated that the Rev. Messrs. Grindrod and Alder had returned from Canada, bearing the address of the Canadian Conference. The brethren took their seats according to seniority. The number present was about the usual average.

The names of the members of the Hundred being read over, it was found that the following members of it had died since the last Conference:—George Russell, Daniel Isaac, James Townley, D.D. And the following were superannuated:—William Sheldrune, William Pearson, sen., Charles Gloyne, and Humphry Parsons. In the place of these were chosen by seniority:—William Pearson, jun., John Simmons, Geo. Thompson, Edward Jones, John Fairbourn, John Jones, 1st. By ballot:—Hugh Hughes, Barnard Slater. The Hundred so filled up went, together with those present who had travelled 14 years, to elect the President, when there appeared—For Jonathan Edmondson, sen., 4; Richard Reece, 5; Richard Waddy, 7; Jacob Stanley, 99; Joseph Taylor, 128. Robert Newton was elected Secre-

tary by a large majority, having 133 votes.—Mr. Maclean and another preacher were appointed to collect the votes. As they were proceeding to the performance of this duty, —Mr. Jabez Bunting rose and said, that he hoped that the brethren would observe a respectful silence during the collection of the votes. Last year much indecent whispering [canvassing] had taken place during this process.—Mr. Atherton said that he entirely concurred in what had fallen from the last speaker; but that he thought that, in fairness, the principle ought to be extended, and that the same silence should be observed out of the House [referring to the undue influence which had been exerted to prevent the election of Mr. Stanley].

The result of the election of the President surprised those of the Preachers who did not reach town until after it had been declared; for it was generally expected that Mr. Stanley would be the successful candidate; in consequence of which, many of the Preachers who would have made a point of being in their places to vote for him, had they deemed his election at all doubtful, did not arrive in time to give him their suffrages. It is to be regretted that they indulged this confident expectation: for the opposite party, whose object it was to defeat Mr. Stanley, left no stone unturned for the accomplishment of their purpose. We are sorry that his opponents did not adhere strictly to truth in the representations by which they sought to induce those of their brethren who were inclined to vote for him to change their minds. For example, it was boldly affirmed that he was in league with the conductors of this paper, or they with him; and that he had frequently been seen coming in and going out of this office. Those who affirmed these things must have been aware that they were affirming what was not true. The fact is, that between Mr. Stanley and us no communications have taken place with respect to his election to the chair of Conference, or to any other subject connected with its proceedings. So far from having been frequently in this office, he has never been in it at all. Several months ago he did call at our office in Red Lion-court to order a copy of this journal to be sent to him weekly. But he did not remain more than two minutes; and on this have his opponents contrived to build the monstrous falsehoods by which, in part, they have succeeded in preventing his election. Nor must it be viewed as a crime on his part that he became a subscriber to the *Christian Advocate*; most, if not all of his brethren, see it regularly; but many of them contrive to effect this without any expense to themselves. Another means which was used to prevent Mr. Stanley from attaining a station which he so well deserves, and for filling which with benefit to the Connexion he is so eminently fitted, was by appealing to the Preachers whether they would suffer themselves to be dictated to by the *Christian Advocate*, as to who should be their President.

Several of Mr. Bunting's lacqueys (quorum pars magna fuit Mr. Anderson) were diligently engaged in running hither and thither to work this electioneering ruse. With some weak minds it succeeded; but by most, as the result shows, it was treated with the contempt it deserved. No less than ninety-nine Preachers knew too well what was due both to the Connexion, to Mr. Stanley and themselves, to suffer any other consideration than that of Mr. Stanley's fitness to influence their minds; and when we consider the exertions that were made to prevent his elevation to the chair, and that, after all, his successful rival obtained only twenty-nine votes more than he did, we cannot help viewing the result as a plain demonstration of the fact that the doom of the Tory faction has been sealed, and that the Preachers are resolved to think and act for themselves. Similar tricks were played off last year at Manchester, but they failed. Their success, in the present instance, is owing to the Conference being in London. Most of the liberal Preachers lie in the northern parts of the kingdom; and, consequently, but few of them could come to town; and much is to be attributed to the influence of the Book Committee and the Missionary Committee. Had the Conference been held any where but in the metropolis, Mr. Stanley must have been elected. The silly assertion that if he had not been supported by the *Christian Advocate*, his election would have been secure, will produce no other impression upon sensible persons than this,—that those who refused to vote for him solely on this ground, are totally unfit to be trusted with any power or authority whatever; and that power and authority cannot be too speedily taken out of the hands of such persons, or at least rendered innocuous by the adoption of the principle, too long delayed, of admitting lay delegates into Conference.

The thanks of the Conference were then voted to the ex-President and Secretary, to the sub-Secretary, the Letter-writers, and to the Treasurers, Clerks, &c., who severally returned thanks.

The Conference resolved to commemorate the emancipation of the slaves in the West Indies, by a meeting for thanksgiving and prayer on Friday, August 1, from twelve to one, to which the public were to be admitted.

After breakfast, the Rev. J. R. Stephens, who had taken his seat in the morning with the other brethren, was discovered by some lynx-eyed preacher, whereupon Mr. Robert Wood rose to a question of order. He wished to know whether brethren who happened to be under sentence of suspension were allowed to be present in Conference until their case was heard?—This question gave rise to some difference of opinion.—Mr. Jabez Bunting maintained that Mr. Stephens had no right to be present. The case of Mr. Moore, who, though suspended, a few years ago, had sat in Conference, was referred to. Notwithstanding this, Mr. Stephens was ordered to withdraw, with the understanding that he should have sufficient

notice previous to his case being heard.—Mr. J. R. Stephens observed that he was not aware that he was at all violating the rules of the house, having made previous inquiry from one who had filled the office of President, and having been assured by him that he was entitled to attend the whole of the sittings. He had not designed any thing disrespectful, and should, therefore, retire.

Mr. Stephens having withdrawn, the Conference proceeded to the usual questions, what Preachers remain on trial? who are to be received into full Connexion? and who are recommended by the several District Meetings for the Itinerant Ministry? Having pursued this inquiry till three o'clock, the Conference adjourned to Thursday morning.

During this day's sittings a lawyer's clerk desired to serve the President with a legal notice at the suit of the trustees of Croydon chapel. No opposition was offered to his entrance. This was not an impertinent intrusion, the chapel deed requiring that this should be done during the first day of the sittings of Conference.

From eight to nine, and from twelve to one, the business of the Conference was suspended, and the intervals spent in prayer to God, for his blessing upon the deliberations of the Conference and upon the Connexion at large.

The President, who was appointed to preach before the Conference in City Road chapel, on the evening of Sunday, (August 3,) asked permission to appoint some one in his stead, pleading the multitude of his official engagements. After some urging, Mr. Hannah, sen., was appointed as his substitute.

#### THURSDAY, JULY 31.

Before proceeding to the order of the day, the President announced that, in consequence of several persons having obtained admittance on the day before who were not members of the Conference, printed tickets would be issued to the Preachers to be presented by them at the door, to prevent future intrusions.

The examination into the characters and qualifications of the young men recommended to travel was then resumed, and occupied the rest of that sitting, and also the whole of the sitting after breakfast. The list contains the names of most of those who were placed upon the List of Reserve, to be called out at the discretion of the President, on the occurrence of vacancies by death or otherwise, or at the solicitation of the Missionary Committee: their whole number is ninety-two, of whom twenty-nine received appointments.

During the proceedings above described, Mr. Bunting took several opportunities of recommending the project of an institution for the better education of the junior preachers, expressing, from time to time, no doubt that the young men proposed to travel would make useful Preachers, after a little preliminary training and initiation into the discipline of the Connexion; and, in one instance, the same gentleman inquired if the young

man in question had ever attended a *rebellion* meeting? Several voices replied, "No, no;" but the nature of the meetings referred to was not defined.

In the course of this day's debate, a Preacher having remarked that all which was published was not true. Mr. Stanley significantly replied, that many things, certainly, were published which were not true, not only in the *Christian Advocate* but in other ways.

During this sitting it was inquired whether Brother William Griffith, of the Sheffield circuit, had not been guilty of insubordination towards his superintendent. Mr. Reece observed that a public notice respecting the Sabbath Observance Society, signed by himself and all the other preachers, with the exception of Brothers Dunn and Griffith, had been sent to the different chapels for publication. Brother Griffith, having read the above notice, proceeded to explain to the congregation the reasons why his name was not appended to it; namely, that he did not, on that subject (referring to the peculiar constitution of that society in Sheffield), altogether coincide with the views entertained by his superintendent. Mr. Reece further stated, that he had had a conversation with the young man, and received his apology, and he considered the matter to be amicably settled, and had therefore no charge to prefer against him; nor, let it be observed, was any charge preferred against him at the District Meeting. Much stress, however, was laid by several of the preachers upon the necessity of submission to superintendents, &c. &c. For this crime Mr. Griffith was ordered to remain another year on trial, and his name not to appear upon the Minutes! This Mr. Griffith is the individual who, in 1831, most unaccountably deserted his circuit, and fled to Jersey; but, as was afterwards most satisfactorily proved, without having been guilty of any inpropriety to render such an unusual proceeding necessary. His name, however, has never since appeared on the Minutes; but he would have been received into full connexion this Conference, but for the above-mentioned interference.

#### FRIDAY, AUGUST 1.

Before breakfast, this day, some conversation occurred respecting the Rev. Mr. Aitkin, of the Isle of Man. This gentleman, who has been deprived by the Bishop of Sodor and Man, in consequence of his having connected himself with the Methodists in that island, came over into England, and preached in various towns in the north, where his ministry proved instrumental to the awakening and conversion of some hundreds of souls. He is desirous of entering the Wesleyan-Methodist Connexion, but wishes not to be confined to any one circuit, but to exercise his ministry in the way in which it has been so much blessed. The case was referred to a numerous select Committee of senior Preachers, who were to sit in the evening, and make their report to the Conference.

On re-assembling, after breakfast, the tickets of admission were distributed to the brethren. On each ticket was written the name of the individual to whom it was pre-

sented, the rest being in print. *Exempli gratia* :—

#### JABEZ BUNTING

Is authorised to attend the sittings of the Conference.

JOSEPH TAYLOR,  
President.

Upon one of these tickets of admission being tendered to the Rev. H. Moore, he indignantly refused it, saying, "he would have none of their tickets. They might deny him admission at their peril; for he would go into the chapel, and, if any one interrupted him, he would take legal steps to compel them." Mr. Gaulter also objected to that mode of admission, but said that he should bow to the Chair.

The Conference then proceeded to ascertain what Preachers had died during the year. They were found to be as follows:—

In Great Britain the *eighteen* following:—

Thomas Steele	George Jagger
James Townley, D.D.	John Williams, 2nd
Isaac Bradnack	George Russell
William Hicks	Isaac Clayton
William Holmes	Daniel Isaac
James McDonald	Joseph Chapman
James Oke	James Johnson
Wm. Buckley Fox	Duncan McAllam
Joseph McCreery	Arthur Hutcheson

In Ireland *four*; viz. :—

William McAfree	William McCornock
Samuel Harper	John Feely

On the Foreign Mission *two* have died; viz. :—

Edward Grieves	William McDonald
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In announcing the death of Mr. Isaac, Mr. Bromley read a written character of him, drawn up (subject to the decision of the Conference) for insertion in the Minutes. Mr. Moore and Mr. Jabez Bunting spoke highly of the deceased, as did also Messrs. Waterhouse, Beaumont, and others. On the mention of Mr. McCreery's name, Mr. John Stephens hinted that he had injured himself by preaching loud and long.—Mr. Jabez Bunting observed that such observations had better been made in private, lest others should get into the opposite extreme.—Mr. Moore begged to relate an anecdote:—Mr. Wesley had a preacher who preached very correctly, but in so low a tone that he appeared afraid of awakening some one out of sleep. Of this Mr. Wesley determined to give him a hint; and one day, when the young man was in company with several other preachers, Mr. Wesley addressing himself to him (Mr. Moore) said:—A gentleman went to a magistrate, and complained of being; most dreadfully ill-used by a certain person; but he made his complaint so coolly, so dispassionately, that the magistrate said to him, "I do not believe a word of it," and ordered him out. Then the gentleman began in good earnest; said the man had broken his head, beat and kicked him; and it was very strange that no justice could be had in the land. Whereupon the magistrate said to his clerk, "Take down his deposition; I *now* believe there is some truth in it: he speaks like a man that has had a broken head."

The rest of the sitting was taken up in



inquiring whether any of the Supernumeraries would be able to take a circuit during the ensuing year. Several who, by temporary retirement, have recovered their health, were ordered to be appointed.

During this discussion, Mr. Abraham E. Farrar took exception to a remark which had fallen from Mr. Jabez Bunting, connecting his name with his position on the vantage ground of the platform. Mr. Bunting came forward to the front of the platform, and with great warmth of manner observed, that he thought it was very unfair to have his name mentioned in that way. He had quite enough of it out of doors, and ought at least to have the protection of his fathers and brethren in the Conference. He had heard and seen his name so often of late, that he was almost sick of the sound of it, and, were it not for the cause of God which he wished to promote, and for the sake of that Connexion, he should be glad to hide his head in some cave of the earth, and retire from public life. Another report states that Mr. B. expressed a wish for  
 "—a lodge in some vast wilderness—  
 Some boundless contiguity of shade."

During the day, Mr. Andrew Aylmer, of Halifax, was observed to be present without leave of absence from his District Meeting. It appeared that his anxiety to hear the debate on Mr. J. R. Stephens's case had induced him to quit his circuit, and that he had travelled at his own expense. He was ordered back to Halifax; but, on his presenting a humble and respectful petition to the Conference, permission was given him to remain a few days.

From twelve to one, according to previous appointment, the business of the Conference was suspended, and the public admitted, and the interval spent in thanksgivings on account of the bill for the abolition of slavery, and prayer for the negroes. Mr. Jabez Bunting, Mr. Atherton, Mr. G. Marsden, and the Irish Representative, officiated. At seven in the evening there was another meeting for the same purpose, at which Messrs. V. Ward and Entwisle, sen., prayed, and Mr. Robert Newton delivered an address, in which he noticed the fact that the petitions of the Wesleyan-Methodists for the abolition of Slavery, were signed by twice as many persons as those which were presented from the other classes of Dissenters.

#### SATURDAY, AUGUST 2.

This morning the Conference concluded the discussion respecting supernumeraries proposing themselves to be re-appointed to circuits, by the appointment of Mr. Everett, of Manchester, to travel again. This was the result of a long conversation, in which Messrs. Jabez Bunting, Entwisle, sen., Bromley, Everett, and others, took a part. Some of the speakers expressed a fear lest Mr. Everett's health might not be proof against the fatigues of a circuit, and recommended that he should remain as he was. He left himself in the hands of the Conference, observing that he could speedily wind up his affairs. The result was as we have stated.

The examination into the characters of the

Preachers was then entered upon, beginning with the London District, and having respect to moral character, abilities, and discipline.

On the mention of Mr. Jacob Stanley's name, Mr. Jacob Stanley rose and said, My name has been read, and no objection offered against me. But, Sir, there is an objection in the minds of many of the brethren. It has been said I am a supporter of the *Christian Advocate*, and that I approve of it. This is not true, and yet there is some truth in it—that is, I have seen the paper, and have subscribed for it. But this is the case with some others. Mr. Mason takes it regularly. I will state the whole truth. In one of our Book-Committee meetings, it was remarked that some one should see the paper, and learn and know all that it said against the Preachers. I offered, if any one would join me, to take the paper. Brother Dixon and Brother Cnibitt proposed to join me. I wished to take the paper in the most private manner. However, I called at the office, and just ordered the paper; but I did not stop two minutes. I do not justify nor approve of the spirit or conduct of the paper.

—Mr. Jabez Bunting thought, that Mr. Stanley had acted in this case very imprudently. The Book-Committee, after the business of its meeting was ended, had some conversation on this subject; and both Mr. Moore and Mr. Entwisle thought, that Brother Stanley had acted wrong in this one case. He (Mr. Bunting) knew, that Brother Stanley had called the *Christian Advocate* "a villanous paper;" and, though Mr. Stanley might read it as he reads *powerful* and *subtle infidel* writers, yet such a doctrine was dangerous. Besides, if he had taken the paper, he should have ordered it by the newsman, as his going to the office was very imprudent, and was giving a countenance to that paper, which they (the conductors) had taken care to use to their advantage, and greatly to the disadvantage of Brother Stanley. He himself (Mr. Bunting) begged to be honest, and to state the whole truth. He had voted against Brother Stanley, and considered that while they had equally suitable persons, who stood clear of even the appearance of any imprudence, he was not only justified in preferring one of them, but was even bound to do so.—Mr. Mason begged to explain. He could not give up the *Christian Advocate*: he did not take it. It was true he bought the paper, as he did others, on account of his situation. He took the *Ranters'* and *New Methodist Connexion Magazines*, and the *Liverpool Circular* whilst it continued. The *Christian Advocate* he did not read, except just seeing what was said against them (the Preachers), and then he destroyed it.—Mr. Henry Davis thought that they made too much of the *Christian Advocate* by alluding to it.—Mr. Jabez Bunting thought that they ought to mention it, and to state their opinions concerning it. What was said last Conference, had greatly lessened the influence of that paper. If there should be a treacherous brother in the Conference, as there evidently was last year,—however, should there be such a brother, so

vile, he begged, that, in giving a report of this conversation to that paper, he would distinctly state that Mr. Stanley considered that paper a villainous paper, and then they (the conductors) would cease to recommend Mr. Stanley to their (the Preachers') annoyance; and in that case they might feel at liberty to vote for him another year. He did think, however, that Mr. Stanley, in addition to his explanation, should give up the paper, and he thought that Mr. Mason likewise should give it up. He (Mr. Bunting) was at Liverpool when the *Circular* was published, and the publishers intimated that they only wanted to annoy him, whereas he stated distinctly that he never read the *Circular*, nor wished to hear a word about it.—Mr. Stanley observed that he had not at present given up the paper, but that he had it in consideration.—Mr. Robert Newton intimated that he had not read the paper during the last year, or at least had not seen more than one or two numbers. He was told by his friends in Manchester and elsewhere how he was abused in it, and that if he went to such and such places, he would have no hearers; whereas, his congregations were larger than ever. Some friends had requested his consent for an action to be instituted against that paper, which should be done free of all expense to him; but he had declined this offer, assuring those who made it, that his character would go as far as that thing, and that it could not injure his character.

The following is in brief the result of the inquiries into the characters of individual preachers:—Mr. Moses Rayner wished to be put down as a Supernumerary.—Mr. Cutting was found not to have avoided the appearance of evil, but was acquitted of further blame.—Mr. Ludlum was charged with neglecting the order of last Conference, with neglecting to attend the District Meeting in May, and with refusing to attend a Special District Meeting appointed on his case. This case was ordered to lie over for further consideration.—Mr. Cheverton had attended a meeting in Chichester for the redress of Dissenters' grievances; but, having satisfied the District Meeting on the subject, no censure was pronounced upon him.—Mr. John Lambert, who had been found guilty of a breach of promise of marriage, was ordered to be placed upon the President's List of Reserve.—Mr. John Williams, 1st., having fallen into sin (the nature of his sin did not transpire), had sent in his resignation. It was recommended, however, that he should be expelled, and he was expelled accordingly.—Mr. William White, junior, had been found guilty before a Special District Meeting of breaking two several matrimonial engagements: the first with a Mrs. Smith, a widow with three children; the second with a Miss Rowe, the Special District Meeting finding that his conduct herein had not been honourable. The Minutes were confirmed by the General District Meeting, by which it was recommended that he should be removed from the circuit and be put back upon trial. The Conference, however, after two hours'

debate, decided that he should be expelled.—Mr. Edward Wilson, Supernumerary at Ludlow, had refused to meet in class. It was ordered that he be written to.—Mr. Kirkpatrick, another Supernumerary, it appeared, did not meet in class. He also was to be written to.—Mr. Monkhouse, who had offered himself to the foreign work, now refused to go.—Mr. W. B. Stephenson had from the pulpit recommended the Wesleyan Methodists of Liverpool to sign the declaration of the Laity of the Church of England, which lay for signature, in the vestry, and had himself set the example; but, as he had apologised satisfactorily to his Superintendent, Mr. Samuel Jackson, it was overlooked.—Mr. J. R. Stephens.—It was ordered that this case should lie over to Monday morning, at six o'clock.—Mr. James Sykes was charged with having allowed an improper person to preach. Some years ago, the same gentleman was charged with introducing a female into the pulpit, and dividing the Society.

During this day's sittings, the Rev. J. Bromley wished to ask the fathers of the Conference whether the law which requires young preachers to remain single four years previous to their admission into full connexion with the body, was enforced on the ground of economy, or from a conviction that celibacy was conducive to ministerial fitness and piety? An interesting discussion ensued. Mr. Reece, Mr. Jabez Bunting, and others of the senior preachers, took a part. They were much shocked at Mr. Bromley for mooted such a question, by which they supposed he wished to alter the existing law. Mr. Bromley replied in a very eloquent speech, in which he denounced the law as "a doctrine of devils;" and was proceeding in a strain of vehement declamation to which the whole Conference listened with marked attention, when the President rose, and said he could not allow Mr. Bromley to go on in that strain. If he had a motion to make upon the subject, and would give due notice of it, he should be heard.—Mr. Bromley bowed to the Chair, and the subject dropped.

#### MONDAY, AUGUST 4.

Before breakfast, Dr. Warren requested the President to bring forward the subject of the college as early as possible.

The examination into the characters of the preachers, &c., was then resumed. Mr. Brookhouse was set down as a Supernumerary. Mr. Bryant.—Mr. Ambrose Freeman brought charges against this preacher, who had been reprov'd by the Special District Meeting, the Minutes of which were confirmed. Mr. William Nother was set down as a Supernumerary. Mr. Jacob Newton.—Some little charge was brought against him, which was to be inquired into by a Committee. Mr. Robert Mack was set down as a Supernumerary.

Mr. Jabez Bunting inquired if some charge or charges had not been brought against Mr. Samuel Dunn at the Sheffield District Meeting.—Mr. Reece replied in the affirmative. It appears that Mr. Dunn had

declined to join the Sheffield Sabbath Observance Society, of which his colleagues (excepting Mr. Griffiths) were members, in common with the clergy of the Established Church resident in the town. The reason which he assigned was, that by its constitution it was limited to members of the Established Church and Wesleyan Methodists. In one of its meetings he rose to move that it should be extended so as to embrace members of all denominations friendly to its object; but he was not permitted to be heard, and he afterwards published, in the form of a letter, the observations which he intended to make. Upon these facts, a series of charges, frivolous and vexatious, was founded; and the Sheffield District Meeting was occupied a whole day in considering them. The discussion ended in the adoption of two resolutions: the first was a finding of the fact which we have stated; but in the second it was provided that the matter should not be further proceeded in. No sooner, however, had Mr. Jabez Bunting put the question already recorded to the chairman of the District, Mr. Reece, than it appeared that that gentleman had the draft of those very resolutions in his waistcoat pocket. Mr. Dunn made a good speech in his defence, and contended that he had not connected the act with which he had been charged with the question of Church and State, and assured the Conference, over and over again, that he was a Tory. It was argued in Mr. Dunn's favour that, as the Society in question was formed of clergymen of the Church of England, and Wesleyan-Methodist Travelling Preachers exclusively, it was a party institution. The Conference, however, expressed its disapprobation of Mr. Dunn's conduct; and, although he was unanimously invited to travel for the third year in Sheffield, he has been set down for Tadcaster. [Mr. Dunn is one of those who hold Dr. Adam Clarke's opinion concerning the Sonship of Christ.]

A minute of the Hull District Meeting was read by Mr. McOwan, announcing that Mr. John Stephens had signified his intention to desist from travelling, and to sit down in the Chelmsford Circuit. The District Meeting deeply sympathised with him, in being obliged, through increasing infirmities, to desist from travelling, and had unanimously passed a vote of thanks, expressive of high esteem for his character and labours, and accompanied by an earnest request that he would publish a volume of his excellent sermons. His resignation was received by the Conference, and the request of the District that he would publish a volume of sermons was responded to with the warmest expressions of approbation.

Mr. Robert Watkin, Supernumerary, had been charged with being partially intoxicated. The charge was proved, and he was sentenced to be reprov'd at the District Meeting, which was done. Mr. Emmett, whose name had been left out of the Minutes, for subscribing to the *Liverpool Circular*, having conducted himself with great propriety, his name was ordered to be placed upon the Minutes again.

Mr. Joseph Forsyth, having written a letter to the President, avowing his continued belief in Dr. Adam Clarke's opinion concerning the Sonship of Christ, the matter was referred to a select committee. Mr. John H. Faull, having acted improperly towards his Superintendent, was reprov'd by the chairman of the District, at the District Meeting. Mr. Charles L. Ailshead was set down as a Supernumerary.

Mr. W. Naylor here stated that a number of persons, including Local Preachers, Leaders, Trustees, &c., had held meetings and published documents, and inquired whether the Preachers had done their duty in reference to such proceedings. Mr. Jabez Bunting thought that at some future period of the Conference this matter must be brought forward.

Mr. Benjamin Hudson had been called to account by the District Meeting, for his humorous speech against the Church (for which see *Christian Advocate*, March 10, 1834). No direct charge was brought against him; but an investigation took place. Mr. Hudson said, that he had been taken by surprise in being called upon to take an active part in the proceedings of the meeting, at which the speech complained of was delivered, and promised that he would be more careful for the future. Mr. Newton declared, that the speech was a very indecent one.—Mr. Tranter, the Chairman of the District, said, that he had not read the speech. He never read such things.—Mr. Mason did not hesitate to declare, that the speech was a very filthy and impure one. No Methodist Preacher, whose heart was right, could have delivered such a speech.—Mr. Alexander Bell was of opinion, that the Methodist chapel was awfully desecrated by such a meeting, and wished to know whether Mr. Hudson had done all in his power to prevent it from being held there.—Mr. Jabez Bunting thought that a committee should be appointed in the case of Mr. Hudson. Perhaps a copy of the speech might be found. He thought it a question deserving of the consideration of the Conference, whether he ought not to be sent for, supposing that he was not there.—It was agreed by a vote of the House that he should be sent for immediately.

Mr. Thomas Crosthwaite, late of Ship Harbour, Cape Breton, was charged with having returned from his station without leave. By this step he had rendered himself liable to be expelled; but, on account of some extenuating circumstances which he stated, he was recommended to mercy, and was ordered to be sent abroad.

*Case of Rev. J. E. Stephens.*

After breakfast this day, Mr. J. R. Stephens appeared, by order of the President, to appeal against the decision of the Manchester District Meeting, by which he had been constitutionally suspended from the office of the ministry, until the session of the present Conference.

Mr. R. Newton, as Chairman of the District, stated the circumstances of the case, which differed in no material respect from

the account already published in this journal. Other members of the aforesaid District Meeting spoke in confirmation of Mr. Newton's report. It was particularly inquired whether Mr. Stephens had agreed to give the required pledge on the withdrawal of the second and third resolutions. The concurrent testimony of the several preachers present went to place this fact beyond all doubt.

Dr. Warren declared that Mr. Stephens had promised to resign his office of Secretary, to abstain from attending all meetings, and to withhold himself from every species of public advocacy of his principles, provided the District Meeting would confine itself to the condemnation of his conduct in the affair in question, and send the subject of the separation of Church and State uncommitted to the Conference, for its deliberation and ultimate decision. This was corroborated by Mr. Barker, who stated, that Mr. Stephens had again and again offered to give this pledge to his brethren.

Before Mr. Stephens entered on his defence, Mr. Wood, the oldest Preacher in the Connexion, rose, and expressed a hope that Brother Stephens would, on considering the matter, now voluntarily give the pledge required of him by the District Meeting, and throw himself upon the mercy of the Conference. He was sure there would be every disposition to treat him with due leniency and kindness. This sentiment appeared to be re-echoed by the House generally, and by some preachers on the platform more particularly.

Mr. Stephens then rose and said, he appeared there at the call of the President to appeal against the decision of the Manchester District Meeting. The facts of the case were generally admitted. He had never contested them, in proof of which he requested that the correspondence between himself and Mr. Newton, together with the speech for which he had been deemed worthy of such punishment, might be read.

Mr. Entwisle felt uneasy at this method of proceeding. If Mr. Stephens had appealed to Cæsar, to Cæsar let him go.

The speech and letters were, however, read.—Mr. Galland objected to Mr. Anderson's manner in reading some portions.—Mr. Anderson defended himself. (Great confusion followed).—Mr. Atherton thought Mr. Stephens ought not to be interrupted in his defence. (Great confusion followed, twenty persons speaking at once, and voices crying Chair, Chair!)—The President engaged that Mr. Stephens should not be interrupted.

Mr. Stephens then observed that the Conference would at once perceive that he had, from the beginning, taken a correct view of the case now before them. He had foreseen and provided for the consideration of the subject. Every thing on his part had been fair and open. He had furnished the Chairman and all the members of the district with the whole evidence of his case. We need not detain our readers by any further reference to these facts. A good deal of conversational

inquiry ensued, but nothing material was elicited that was found to differ from the statement already published by Mr. Stephens. Mr. Stephens declared he had been wishful, from the very first, to concur with the straightforward and Methodist proposal of Dr. Warren; namely, to receive whatever amount of censure his brethren might think him deserving of, immediately to abstain from all those proceedings which they considered unbecoming and improper, and unite with them in recommending the Conference to lay down some broad principle by which the future conduct of every brother, who was disposed to take a share in the discussion of so great and important a question, might be constitutionally regulated. He agreed that this was entirely a new case. Nothing like it had ever been submitted to the consideration of the Conference. It was not a question of respect for, and attachment to, the Church. All those who acted with him would vie with the most zealous of their opponents, in brotherly love and genuine regard for those of their fellow-Christians who were members of the Church of England. They had no wish to pull the Church down. They thought its separation from the State would tend to promote its prosperity and increase. Many of those who prayed for this were themselves Churchmen, enlightened and influential laymen, pious and zealous clergymen. But he did not appear before them to discuss the question on its great principles. He had merely to show that his speeches, the object of which was to prove that the connexion of any Church with the State was in its nature unscriptural, were not directly at variance with the general sentiments of Mr. Wesley. So far was this from the real fact of the case, that Mr. Wesley, throughout his works, had invariably denounced such a connexion. There was no discrepancy—no discordance—no disagreement in the opinions of Wesley on this point. He was uniformly consistent with himself. He loved the Church, was attached to the Church, wished his societies to continue members of the Church; but, at the same time, he always spoke of the union between Church and State in the strongest terms of condemnation. Throughout his journals and his sermons, even in the four volumes which he, Mr. Stephens, in common with his brethren, had solemnly subscribed, and was bound to preach, these sentiments were to be found. They were all there, nor was there any thing to contradict them. He appealed to them. They were before the world, and could never be gainsaid. When the District Meeting undertook to declare these opinions to be at variance with the sentiments of Mr. Wesley and the Fathers of the Connexion, he (Mr. Stephens) could prove the reverse. But were it not so, that meeting had no right to legislate on such a point, and then, because they had so determined, require from him any such a pledge. He had never denied the authority of the meeting, save on this one point. Every thing else he was willing to concede. He was even willing to allow the

most exaggerated accounts of his proceedings to stand unchallenged on their minutes. He had acted with the gentlemen and the ministers in the neighbourhood of the town in which he had lived. Their witness was forthcoming, if any one thought it needful. But all this he would wave. The question was—were his opinions anti-Wesleyan or not? Let it be fairly discussed. The separation of the Church from the State was a great national question. It had already come under the serious consideration of the country, and would soon be the absorbing question. All classes of the community, religious and political, would enter upon it. It would shake the kingdom. How, then, could any District Meeting presume to decide it—and place him, and those who thought with him, under the anathema and ban of the Wesleyan Connexion. It must not be. It could never be. He had refused to acknowledge its authority in such a matter. Against its judgment he appealed to this Conference. Should the second and third resolutions become the law of Methodism in this place, he could no longer subscribe to it. He would respectfully submit the consideration of this grave and serious subject to his fathers and brethren now in Conference assembled.

It was remarked that Mr. Stephens had not any recourse to notes during the delivery of his defence, which occupied one hour and a half, and of which this is a brief sketch: occasionally he rose to a height of impassioned and impressive eloquence, which brought down the applause of the Conference. This involuntary expression of their approbation was immediately checked by the President. It was, however, quite clear that much might have been done, even in that house, by a man whose standing in the Connexion would have entitled him to a hearing, in spite of either cheers or sneers from the platform. Mr. Stephens was observed to confine himself exclusively to the Wesleyan character of his sentiments, carefully avoiding every thing which, by the remotest possibility, would have subjected him to those calls to order that were so frequently heard in the course of the debate, whenever the liberal members of the Conference advanced bold, manly, and independent sentiments.

A long examination succeeded. Several of the brethren wished to ask Mr. Stephens a variety of questions. Mr. Bunting was most conspicuous on this part of the proceedings, and seemed for once to be utterly foiled. He failed in every instance to lead Mr. Stephens into any admission that would have gone to weaken or confuse the train of argument he had pursued. The following is a specimen of the numerous interrogatories proposed by that gentleman to Mr. Stephens: "Did you offer the pledge on the withdrawal of the second and third resolutions?" "Undoubtedly. There never was any point of difference between myself and the District Meeting, save this. Every thing turned upon it. There is not even any necessity for my assertion of the fact. The very terms in which my suspension is couched, show

that my refusal to acknowledge its authority was grounded on the determination of the Meeting to legislate on a matter allowed to be beyond their jurisdiction."—"Why did you not except against the other resolutions, as well as the second and third?" "For the very reason I have so often adduced—that, if possible, I might, by conceding every thing that could be referred to my personal conduct, give the District Meeting the fullest room for the expression of its disapprobation, and, at the same time, prevent the unconstitutional expression of its views on the opinions I had avowed."—"Does Mr. Stephens object to the whole of these resolutions now specified, or only to some parts of them,—and if so, to what parts." "Generally. I object to the whole contents of those resolutions, second and third—but particularly to the clauses which declare my speeches to be directly at variance with the sentiments of Mr. Wesley and the recorded opinions of the Fathers of the Connexion, neither of which is really the fact."—"What does Mr. Stephens mean by the *finding* of those resolutions? they are not *findings*. The *findings* are the items of the case! They are resolutions." "I called them *findings*, because the District Meeting undertook to *find* that my speeches were anti-Wesleyan, and thereupon to ground their demand of a pledge from me, which I, therefore, could not give them."

It was likewise asked whether Mr. Stephens had not been warned by his superintendent and other preachers, in proof of which a letter was read from a young preacher, who recollected hearing Mr. Marsland one evening after supper caution Mr. S. against attending the meeting. Messrs. Crowther and Bowers also referred Mr. S. to a conversation in which they had dissuaded him from the course he thought proper to pursue. Mr. Stephens begged to be distinctly understood, when he declared that his superintendent had never conversed officially with him on the subject, or even so much as intimated that he would violate any law of Methodism. So with the gentlemen who reminded him of the conversation. He always understood from them and others, that his views were at variance with the views of some leading men now on the platform; but neither they nor any one else had ever told him he was in danger of breaking any law. Mr. Stephens was employed, with slight interruption, from a little after nine till about half-past two o'clock, when, immediately after he had withdrawn,

Mr. Jabez Bunting rose and delivered a long speech, occasionally adverting to notes made upon a piece of paper which he held in his hand. He observed, that Mr. Stephens had admitted that he had acted very improperly, and that he would have submitted to any censure or reproof, if the District Meeting would have given up one or two counts which contained their judgment upon the case. Surely he might have given up the Secretaryship—he might have pledged himself not to take an active part till the Conference. Mr. Stephens had admitted that he



had attended four public meetings (naming the places and the dates), and that he had not only pleaded for the disunion of Church and State, but had even spoken against the Liturgy, Articles, and so forth, of the former. He had also admitted that he had acted contrary to the example and advice of his Superintendent, and also contrary to the advice of Mr. Crowther. It was true that he had argued that he had done nothing contrary to the opinions of Mr. Wesley. Here he (Mr. Bunting) begged leave to differ from Mr. Stephens. All that could be gathered from Mr. Wesley's writings on this subject was, that, at first, when the union commenced, it was improper. But then the case was very different from what it now was. There had then been no such union; and it was newly proposed to form it. Were such the circumstances at this day, he and others might perhaps be disposed to oppose the innovation. But since the thing had already been done, and had already endured for a great length of time, it was a question whether they should be active in opposing it. Mr. Stephens, in one of the public meetings which he had attended, proposed to alter the wording of the petition in order to bring in "the Wesleyan Methodists;" and thereby he had implicated the whole Connexion, and given his Majesty's Government an unfavourable opinion of it. That there were imperfections in the Establishment, he (Mr. Bunting) admitted; but was there not great danger of destroying the Government of the country—the whole building, by pulling down any particular part? Was it befitting them, as a body, who had sat so long beneath its shadow? Could not they quietly enjoy their privileges? It was true that they might discover many redundancies and imperfections in their neighbour's house; and they might go so far as to express a wish that he would alter that window, the other door-way, and so on. But it would not be thought becoming in them to take the pick-axe and begin to pull down the whole building, by becoming Secretaries of Societies for dissolving the union between Church and State. Mr. Wesley, to whom reference had so frequently been made, was born in the Church, cradled in the Church, educated in the Church, lived, and, as he (Mr. Bunting) thought, died, a member of the Church. (Tremendous cheering and clapping.) And they (the Conference) had done the same—they also had attached themselves to the Church. It was true that they had made some further advances towards Dissent, in giving the sacrament to some of their people; and he (Mr. Bunting) thought that they had done right in that. But let it be remembered that this was done by mutual contract between them and the people. Let the pamphlets be read that agitated the Connexion till the Plan of Pacification of 1795; and he, for one, would not consent to such a step again without again consulting their people. Thousands of them would be justly grieved and offended at a departure so strange, and so contrary to all their former proceedings, usages, and customs.

The usual hour of adjournment having arrived, Mr. Bunting was obliged to desist from his observations.

Messrs. Anderson, Beaumont, Dr. Warren, V. Ward, R. Newton, J. Hickling, J. Everett, W. Atherton, and others, took part in this day's proceedings; but their observations were chiefly explanatory or interrogative.

TUESDAY, AUGUST 5.

Mr. Jabez Bunting resumed his observations on the case of Mr. J. R. Stephens. He began by reading a paper containing his view of the case; and then spoke largely about law and equity. Some had cried out where was the law of the case? He contended that that was a Court of Equity. It went beyond the Common Law. What would the Lord Chancellor say, if a person should ask him for the law which had guided his decision? He might say, there may be a law, or there may not; or, the law may go part of the way. The speaker then read a letter from Mr. Charles Wesley to Mr. Downes, a clergyman, who used to minister in that chapel, in the course of which letter Mr. Charles Wesley observes, "My brother John's principle is, first the Methodists, and then the Church. I say, first the Church, and then the Methodists"—This was their (the Conference's) view; not Charles's view, but John's—first the Methodists, then the Church. When a bishop (the Bishop of Exeter, for instance), or a clergyman, in his charge, or other address, spoke in friendly terms of them, they should receive it as a kindness, but not leave Methodism, because Methodism was their first principle. But let them remember, it was not Methodism first, and then Dissenters. He concluded by moving resolutions to the following effect:—

That the Minutes of the Manchester District Meeting be confirmed:—That Brother Stephens give a pledge that he will abstain for the future, from all proceedings of a similar kind, and that, in that case, he be received among us again without reproof or censure. That if he cannot or will not do this, he be not expelled, but suspended another year. That if at any time during the year he can make up his mind to give the required pledge, he be appointed to the first Circuit vacant.

Mr. Entwisle, sen., seconded the motion.

Dr. Warren delivered an admirable speech, the object of which was to show that the Conference ought to adhere to the middle path, and not to lean either towards the Church or towards the Dissenters. If they leaned towards the Church, what would they gain? Many doubtful friends. But what would they lose?

Mr. Bromley strongly denied that the Conference had uniformly evinced an attachment to the Church, and cited several instances in which Mr. Wesley had reproved his preachers for preaching against the Establishment. (This part of his observations produced most triumphant merriment amongst the Church party, who seemed to think that the speaker was supporting their rather than

his own views. Mr. Jabez Bunting, in particular, shook his sides with laughing.) Mr. Bromley objected to a circular which the Manchester District Meeting had caused to be distributed throughout the kingdom. But, on the face of that document itself, the present was altogether a new case; and, if so, he (Mr. Bromley) thought that the District acted too harshly. He thought that they ought to have left the matter entirely to the Conference. The case contained in the Minutes was not true in point of fact. It was clear that they had been gradually going further from the Church; and yet that document said, they had evinced a uniform and steady attachment to her. Though what the Conference did was law, that was not the case with the Districts. If Mr. Stephens had committed murder, or robbery on the highway, it would have been impossible to have inflicted upon him any heavier punishment than suspension. (Cries of "Hear.") He lamented the mischief that had been done, and concluded by moving, as an amendment,

That the suspension be dropped, and that Mr. Bunting, Mr. Stephens, and the ex-President be requested to advise with and counsel Mr. J. R. Stephens.

Mr. Zechariah Taft seconded the amendment.

Mr. George Marsden spoke in support of the original motion. While this gentleman was upon his legs, several of the preachers retired from the Conference, remarking that they could not endure to sit listening to his singing.—Mr. J. B. Holroyd followed on the same side.—Mr. Henry Moore protested against the decision of the District Meeting. He maintained that that body had no right to suspend a preacher for any cause save immorality.—Mr. T. Lessey replied, and declared that he for one did not wish to exact any thing from Mr. Stephens which he would not yield himself.—Mr. Gaulter vindicated the Manchester District Meeting.—Mr. Atherton did so likewise; but he thought that the District Meeting had held to its purpose with too great a tenacity. There was a diversity of opinion between high and low church. Many of Mr. Wesley's letters in the first *Magazines* spoke stronger than he (Mr. Atherton) would speak,—than any Methodist preacher would. They (the Conference) had no business either with the Church or with the Dissenters. He insisted that they should maintain a strict neutrality. He believed that the majority of the Connexion were in favour of the Church. The Church gave them Wesley; but how did she give them him? By thrusting him out as a nuisance. The Church had persecuted them ever since. Mr. Atherton referred to several instances in proof of this, mentioning particularly Lord Sidmouth's Bill, and the *Life of Wesley*, by the Poet-Laureate.

Mr. Waterhouse spoke in favour of the motion.

Mr. Thomas Galland, M.A., could not fully concur in all the articles of which the motion consisted. He believed in the lawfulness

of the union between the Church and the State; but he could not help acknowledging that there was a growing opinion in the Connexion against that union; and, when he said this, he did not refer to Radicals. He thought that the *Magazine* evinced much too decided a leaning towards the Church. (Loud cries of "Hear.") He pleaded for the maintenance of a friendly neutrality. The Church would not admit them (the members of the Conference) to her pulpits, nor would she allow the validity of their ordination. But the Dissenters would do both, and were very friendly towards them. He had heard the late Mr. Watson say upon the platform, and frequently in the parlour, that matters would never be right with him (Mr. Watson) till the Archbishop of Canterbury would preach for him, and allow him to preach for the Archbishop. He (Mr. Galland) thought so too. Much stress had been laid upon Mr. Stephens's opposition to his Superintendent. It did not appear that the Superintendent did his duty. (Here Mr. Galland was called to order.) He (Mr. Galland) blamed the District for having prejudged the case. If what he had heard were true; namely, that Mr. Grindrod drew up the resolutions. (Here again Mr. Galland was called to order by Mr. Jabez Bunting.)

Mr. Galland's speech produced very considerable effect.

Mr. Bunting (who seemed to feel this) observed, that he thought it but right that the members of the District should be permitted to speak in their own defence.

Mr. Galland observed, that the resolutions proposed by Mr. Bunting went, by a kind of side-wind, to bind the Methodists to a friendliness towards the Church, and an enmity towards the Dissenters. The moment that he discovered there was any design of associating the Connexion with the Church, he would leave it.

Mr. Valentine Ward vindicated the conduct of the Manchester District Meeting, in opposition to the arguments of Mr. Galland. He (Mr. Ward) very much wondered at the remark made by an aged father (Mr. Moore),—namely, that a District Meeting has no authority to suspend any man, except for immorality and for erroneous doctrine. If they had not such authority, they ought to have it. Mr. Ward then repeated some of the arguments which had been used by those who had already spoken on that side of the question, as to the impropriety of Mr. Stephens's conduct, and then enlarged upon the merciful character of the resolutions! He thought that God had given them a better constitution than either the Church or the Dissenters. It had been said, first the Methodists, then the Church; he would say, first the Methodists, second the Methodists, third the Methodists, and fourth the whole world.

Mr. J. E. Beaumont could neither say, first the Methodists—second the Church, nor first the Methodists—second the Dissenters; but Methodism first, second, third, and all. That house God had built for. Mr.

Wesley when the Church expelled him. Methodism was the house in which he (Mr. Beaumont) was born—the house which God built by Mr. Wesley. He (Mr. Beaumont) did not justify Mr. Stephens; yet he could not concur in the second and third resolutions of the Manchester District Meeting then before them, because he thought that those resolutions brought them much nearer to the Church than they ever yet had been. It might indeed be said that Mr. Wesley kept his face towards the Church; but it might with equal truth be asserted, that while he looked one way he rowed the other, and thus was continually receding further from the object of his regards. He (Mr. Beaumont) objected to the restriction of that liberty which they (the preachers) formerly enjoyed; and restricted it would be by the second of the resolutions which Mr. Bunting had proposed. He did not think that the errors of this brother had been great enough to justify the District Meeting in suspending him from the office of the ministry. It was an awfully responsible proceeding to silence the lips of a man whom God had called to preach his Gospel. He consented and would go all lengths with them in requiring a pledge from Mr. Stephens, if they would act justly, and require a similar pledge from the other side. He (Mr. Beaumont) felt for himself, and for his friends in Scotland: for the Methodists there had separated from a church infinitely purer than the Church of England.

Mr. James Dixon, having taken an exception to Mr. Beaumont's figure about Mr. Wesley looking one way and rowing the other, proceeded to discuss the abstract question of dissolving the union of Church and State. What would be the consequence of such a dissolution? He believed that it would destroy the supremacy of the law itself, and subvert the very constitution of the country: he believed that they were so interwoven, that you could not destroy the one without destroying the other also. Mr. Stephens might, as a man, join the society whose Secretary he was; but he had no right to involve his brethren. He (Mr. D.) was not a Dissenter. He should vote for the motion.

Mr. John Scott made a long speech in favour of the motion, and deeply lamented the ground upon which Mr. Galland had rested his speech. He (Mr. Scott) vindicated the Manchester District Meeting. He thought that the position in which they (the Conference) stood, with relation to the Church, was one of steady friendly regard. They owed it to their respected friends who were friendly to the Church—they ought in deference to them to declare that they would not go any further from the Church; and they owed it no less to the Dissenters to tell them that they would not approach any nearer to them.

Mr. Jabez Bunting replied, recapitulating and answering several speeches.

The amendment was then put from the Chair.

The House divided, and there appeared

—for the amendment, 6; against it, and for the original motion, a large number, about 200. The following gentlemen composed the minority; we record their names *honoris causa*:—

Galland	Beaumont
Ludlam	Bronley
Warren (Dr.)*	Taft

Mr. John Stephens, Mr. J. R. Stephens' father, retired previously to the division.

With some difficulty Mr. Beaumont prevailed with the Conference to have the resolutions put *seriatim*, but they were all carried by overwhelming majorities, only a few hands being lifted up against any of them.

A little after nine this morning, an attempt was made on the part of three individuals, Messrs. John Stephens, jun., John Middleton Hare, and B. W. Pike, to obtain admittance into the Conference. The door-keeper stated that he was authorised not to admit any man who had not a ticket from the President; but he refused to state who had so authorised him. Mr. Stephens then addressed the following note to the President:—

Chapel-yard, City-road, Aug. 5, 1834.

Sir,—I have demanded admittance into the place for religious worship, in which, under your presidency, a meeting is now being held, and admittance has been refused me by the door-keeper, who told me he was authorised to refuse admittance to every one who had not a ticket, but he declined to inform me who had so authorised him.

I now, therefore, address myself to you, and ask you whether I am to be admitted or not. I wait your reply. I am, Sir, yours most respectfully,  
JOHN STEPHENS.

To this no answer was returned.

It was evident that the announcement of an intention to try to open the doors of Conference to the public had created no small stir. Knots of preachers were stationed in various parts of the chapel-yard, earnestly conversing on the subject. The three individuals above-named were the objects of much attention, and no few sneers and sarcastic remarks: but they conducted themselves like men who felt that they were doing nothing of which they ought to be ashamed, and only disappointed those who thought that they would be foolish enough to commit themselves by some act unworthy of gentlemen and Christians, by their firm and peaceful demeanour. As soon as they ascertained that there was no prospect of an answer to Mr. Stephens's application to the President, they withdrew. The Conference now sits with the doors barred, and no one can gain admittance without first knocking, and then showing his passport.

During this day's proceedings, Dr. Alcorn was called to the bar of the Conference, and accused of being in communication with Mr. Joseph Rayner Stephens, and his brother, Mr. John Stephens, and with communicating information for the *Christian Advocate*. —Dr. Alcorn repeatedly and most explicitly denied the charge. He had, indeed, been

\* This is an error: Dr. Warren, being a member of the Manchester District, did not and could not vote.—Ed.

walking with Mr. Joseph Rayner Stephens in the chapel-yard; but he had not communicated to him any thing respecting the proceedings of the Conference, nor had Mr. Stephens so much as asked him a question on the subject. Notwithstanding this, the Conference did not seem satisfied. It is worthy of remark that Dr. Alcorn is a rank Tory in politics, and violently opposed to the principles of the *Christian Advocate*. The jaundice-eyed Conference cannot, however, distinguish between private friendship and political opinions; and they consequently suspect every man to be a traitor who is seen in company with the conductors of this journal, or within the precincts of our office.

As soon as Dr. Alcorn had retired to his place, Mr. Jabez Bunting addressed himself to Mr. Zechariah Taft, one of the superannuated preachers, and asked him if he would say, before that House, as in the presence of God, and in the prospect of the day of judgment, that he had neither left, given, nor communicated, to any person or persons, any of his notes of the proceedings of that assembly, concluding by remarking, that he did not desire an answer.—Mr. Taft said he did not choose to give him one; but he stated that what had appeared in the *Christian Advocate* was not furnished by him.—Mr. Reece hereupon rose, and descanted upon the wickedness of communicating the proceedings of that House to persons out of doors.—Much tumult ensued, in the midst of which Mr. Jabez Bunting was heard to say, that he would, if possible, discover the "vile brother."

#### WEDNESDAY, AUGUST 6.

Before breakfast, the case of Mr. Joseph Forsyth became the subject of conversation. Mr. Forsyth, as our readers know, is one of those who entertain Dr. Clarke's views of the Sonship of Christ. At the Manchester Conference, he was informed, that another year would be given him to consider whether he would recant, or submit to expulsion: he was exhorted to spend the interval, which has now elapsed, in prayer, reading, and reviewing the subject. A letter to the President, from Mr. Forsyth, was read. It was substantially the same as that which appeared with his name in the last number of this paper. The Committee to which his case had been referred made their report, in accordance with which it was ordered that he be summoned, by letter, to the Conference. It was accordingly done in the following terms:—

Dear Brother.—We are directed to transmit to you the following report of the Committee appointed to sit on your case, which has just been adopted by the Conference *unanimously*:—

"The Committee are unanimously of opinion, that Brother Forsyth can no longer be retained among us, but recommend that he be summoned immediately to Conference, if he have any thing to offer in arrest of judgment."

You will, of course, be-tow the most prompt attention on this communication.

Signed on behalf, and by order of, the Conference,  
JOSEPH TAYLOR, President.

ROBERT NEWTON, Secretary.  
Aug. 6, 1834.

Mr. Forsyth replied:

Dear Sir,—Completely worn down with extra labour, and very ill besides, the writer is not in a fit state to attend the Conference; you will not, therefore, consider his non-appearance a proof of contumacy.

If one truth in the Book of God can be more dear to the hearts of his people than another, it surely must be that for maintaining which the Saviour was condemned to death; and this truth is found, upon examination, to consist in claiming the filial relation to God, in his complex character, as Immanuel, which the Jews supposed belonged to the *Divinity exclusively*.

Mr. Watson says, "*Jesus signifies the humanity,*" and "*Son of Man* is a Hebraism, denoting a really human being."

In the sacred text we read, "*Again the high priest asked him, and said unto him, Art thou the Christ, the son of the blessed? And Jesus (the humanity) said, I am; and ye shall see the Son of man (a really human being) sitting on the right hand of power, and coming in the clouds of heaven.*"—Mark xiv. 61.

Here is the filial relation to God maintained by Christ himself; and, instead of this being claimed in *exclusive reference* to the *divine nature*, the reference is to the *human nature* with which the divinity was united. This claim, according to the other evangelists, was maintained upon OATH.—Matt. xxvi. 63.

This truth, thus maintained by the Redeemer of the world, with his dying breath, upon solemn OATH, and sealed with his atoning blood, the writer is called upon by CONFERENCE to conceal, disguise or disavow, because it is not Methodistical; or otherwise be disgraced, by expulsion from the Connexion, as a vile dangerous heretic, and thrown with a helpless family destitute and friendless upon a frowning world. The case is a hard one; but there seems no alternative, the way of duty is plain. The writer commits himself and family to the Divine disposal, and leaves it with Conference to answer to God for consequences. To renounce, as error and blasphemy, the truth which the Saviour died to maintain, because the Jews (and the Conference, who borrow their notions from them) consider it such, is impossible.

Yours truly, JOSEPH FORSYTH.  
Gateshead, Aug. 10, 1834.

To the President of the Conference.

Instead of being actually cut off, Mr. Forsyth has been again subjected to the *ostracism* with which he has been annually visited, with one exception, for nine or ten years past. The supposed lenity involved in this commutation, has, however, been subjected to a drawback. Mr. F., it has been stated, is *virtually expelled*—that he is merely sent to another circuit, until a committee shall find it convenient to sit, and do *actually* what Conference has done *virtually*—and that the reason why he is removed to another circuit is, because it will be more easy to find a person to fill his place in *that circuit*, when his expulsion takes place, than in his present one. These statements have been made by the Superintendent of the Gateshead circuit.

Mr. John Lambert, who had been found guilty of a breach of promise of marriage, was reprimanded from the chair, and was ordered to be put upon the President's List of Reserve. He acknowledged his guilt, and thanked the Conference for its lenity towards him. It will be recollected that, in a

letter to the editors of this journal, Mr. Lambert denied the charge which he has now admitted.

Mr. Thomas Ludlam's case, which had been postponed, was now called on. It appeared that he had refused to appear before the London Finance Committee to answer the charge brought against him in reference to some chapel business, alleging his title to be tried by the District Meeting of which he was a member, and characterising the committee above-named as a packed committee. He now claimed to be tried in open Conference; but his claim was rejected, and the case referred to a select committee.

After breakfast, the subject of the proposed institution for the better education of the junior preachers was introduced, prior to the reading of the stations.—Mr. Daniel Walton read the resolutions of the last Conference on the subject, together with the resolutions of the Committee which sat last October, by appointment of the Conference.—Mr. William Leach moved the recognition of the principle, which was seconded by Mr. Barnard Slater.—Dr. Walpen then rose, and brought a charge of misrepresentation against what is commonly known by the name of the College Committee. In their report they had declared that the resolutions were carried *unanimously*, whereas he had *dissented* from one of them. He had tested the impartiality of the members of the Committee, by proposing as officers of the College two preachers, neither of whom was upon the Committee. This proposition was opposed; and when he (Dr. Warren) perceived that the object was to appoint no man as an officer in the College who was not a member of the Committee, he declared that, in his opinion, it would be better to have no College. He further stated, that when the proof-sheet of the Committee's Report was sent to him at Manchester for his final revision, in common with the other members of the Committee, he returned it, with the words "*not unanimously*" written opposite to that part in which the resolutions are said to have passed *unanimously*. To produce a stronger impression, that word was printed in *capital letters*.—Mr. Jabez Bunting defended the conduct of the Committee. Dr. Warren had consented to all those resolutions which went to recognise the principle of the projected institution. The resolution to which he demurred, namely, that referring to the appointment of officers, was merely a matter of detail. Mr. Bunting requested that the correspondence which had passed between Dr. Warren and Mr. D. Walton might be read. It was read accordingly.—Dr. Warren replied, and succeeded in completely justifying himself in the eyes of the Conference for the part which he had taken, and proved distinctly that the resolutions had not passed *unanimously*, as they were described to have done. He also stated that, though the resolutions of the Manchester District Meeting were described to have passed *unanimously*, such was not the fact; for from them likewise he had dissented.

The tumult became so great during the College discussion, that the President found it impossible to preserve the King's peace, and therefore broke up the Conference.

During this day's discussion, Dr. Warren rose to move a resolution, pledging the members of the Conference to entire neutrality and unanimity on all political subjects. Mr. Jabez Bunting: That's aimed at me. It refers to me and the Finsbury election. Dr. Warren is out of order. No member of this House can bring forward a motion affecting the regulations of the body, without giving a day's notice of his intention.—Dr. Warren then gave formal notice of his intention to submit a motion to that effect the next day.—The President replied, that that would depend upon the state of the business before the House.

It was finally settled, that Mr. Valentine Ward should go to the West Indies, in the capacity of General Superintendent of the Missions in those islands.

THURSDAY, AUGUST 7.

On Thursday at nine o'clock, Mr. Stephens, in obedience to the commands of the Conference, appeared to hear its final decision upon his case. This consisted of a very lengthy series of resolutions, the substance of which we have given elsewhere, which Mr. R. Wood proceeded to read. It was then asked whether Mr. Stephens was prepared to give the required pledge. Mr. Stephens replied, that, as he now listened to the resolutions of the House for the first time, and had not been able to collect their import, except from very conflicting and contradictory report, he should request a copy of them that he might peruse them at leisure, before he gave a final answer. There was evidently much misunderstanding among the brethren as to the nature of those resolutions. Many of them had conversed with him on the subject; but they by no means agreed in their view of the spirit and design of the pledge the Conference required at his hands. Most of them affirmed that the preachers were all pledged to absolute neutrality, whereas it appeared to him, that the whole body was now committed to the side of the Church, that its union with the State was now declared to be a tenet of Wesleyan Faith, whilst an embargo was laid solely upon him, and those who thought as he did.—The President said they should not discuss that point, nor allow Mr. Stephens to have a copy of the resolutions.—An old preacher cried out, he has a right to them by the law of the land. No, said the platform, it is not an indictment, but a record of judgment; and, as such, Mr. Stephens can have no claim to it.

Mr. Stephens then implored the President to tell him what the sense of the resolutions was, and how comprehensive the terms of the pledge were to be considered, as his answer could only be determined by his knowledge of these two points.—The President observed, evidently with some embarrassment, that the resolutions should be



read to [Mr. Stephens until he understood them—that their meaning was obvious enough—nor should any thing further be supplied to him.

Mr. Stephens bowed to the Chair, and then made a last attempt to have the meaning of these resolutions fully brought to light, by requesting the Conference to allow him an interview of half an hour with the author of that document, in the presence of his friend, T. Galland, A.M., that there might not even be the shadow of a doubt as to the nature and extent of the promise he was now wished to give.—The President answered that he should be allowed till twelve o'clock for consideration, and a conversation with such preachers as the Conference thought proper. Mr. Stephens begged that Mr. Galland might be one of the number, which was granted. Other business prevented these brethren from meeting Mr. Stephens until the evening, when a private conference took place between them.

The discussion of the College occupied the remainder of the day. The speakers in favour of the project were, Messrs. Bunting, Reece, Gaultier, Sutcliffe, Scott, Lessey, and Newton. It was opposed by Messrs. Wood (father of the Conference), Dr. Warren, Bromley, and Moore. When the House divided, there appeared for it about 150, against it, 31; and about 100 remained neuter.

#### FRIDAY, AUGUST 8.

Before breakfast the address of the Irish to the English Conference was read. It congratulated the latter on having kept aloof from the agitation of political questions.

This morning, Mr. J. R. Stephens made his last appearance before the Conference. On being asked whether he could now give the pledge, Mr. S. replied, "The decision of the Conference on this case has been read to me. The pledge required in consequence of that decision I cannot give. I therefore withdraw myself from a Connexion with which I may no longer continue, except on the terms now proposed to me."—Mr. Entwistle rose, as a member of the Conversation Committee, to state that they had done all in their power to persuade Mr. Stephens to accede to the proposals of the Conference, and had treated him with all kindness and respect. For the truth of this he appealed to Mr. Stephens, who replied, he should have thought it altogether unnecessary to have made a statement of that nature; but having been honoured by their request so to do, he could state, that not only in that instance, but in every other, he had uniformly met with all kindness and respect from the preachers of this Connexion.—Mr. Galland said, that in justice to Mr. S. it ought to be stated that there was some misunderstanding in the minds of the brethren as to the extent of the pledge; that he, for one, thought it had been narrowed up far too much, and felt his mind very much grieved. Mr. Galland was called to order, and Mr. Stephens directed to with-

draw, when it was moved and seconded that the resignation of Brother Stephens be accepted; this was carried by a large majority, many remaining neuter; three opposing it—T. Galland, J. Bromley, and S. Dunn. There is now no longer any doubt as to the character of the resolutions, the whole Connexion being pledged, as far as Conference can pledge it, to the preservation of the union of Church and State; whilst every effort on the other side, even the writing of an argumentative treatise, would be considered as an act of disobedience, involving the most fatal consequences. In vain Mr. Galland endeavoured to show that the Conference now stood committed to an extent of which they had no idea. The confusion that prevailed at this time, as well as almost every other, when independent men spoke fearlessly to the real points of the question, was very great. It was not without great reluctance that the Conference gave Mr. Galland a hearing; but he declared that, unless they did, he would withdraw. At the entreaty of Mr. Stephens's father, an audience was given him.

There are several circumstances connected with this atrocious case of spiritual tyranny, which ought not to escape the attention of the public. 1. Notwithstanding what Mr. Robert Newton and others have dared repeatedly to affirm, no other charges were brought against Mr. Stephens, than those contained in the resolutions of the Manchester District Meeting: on the contrary, the highest compliments were paid to his talents, his acquirements, and his general conduct and character, even by those who were foremost and loudest in denouncing those of his proceedings which were the immediate subject of debate. 2. Mr. Stephens was excluded from the Conference, even during the discussion of his own case. 3. The Members of the Manchester District Meeting were permitted to speak, not merely in explanation, but to the subject also. 4. Mr. Jacob Stanley preserved a total silence during the proceedings, although he had assured a distinguished member of the Conference that he was charged with a speech in Mr. Stephens's favour. 5. The Ex-President (Mr. Treffry) likewise abstained from the discussion. 6. The numerous protests from Quarterly Meetings and other bodies of official men against the proceedings of the Manchester District were entirely suppressed. 7. When any man rose who was expected to deprecate those proceedings, attempts were made to put him down by cries of "No! no!" and other clamorous exclamations; but when any man rose to take the opposite side in the discussion, he obtained immediately an attentive audience.

After breakfast, the appointment of officers to the College became the subject of deliberation.—The Rev. Joseph Entwistle, senior, was appointed governor of the institution.—The Rev. Jabez Bunting was proposed as visitor and general superintendent; but it has not proposed to connect any extraordinary powers with this office.—Mr. Jabez Bunting objected to the proposition, saying

that he thought he must for once be disobedient to the wishes of his brethren. The opposition to the College was so great from within as well as from without, that he had the greatest aversion to taking office in it. Indeed, he would not, unless the Conference should pass a resolution to expel him from the Connexion if he did not submit. Besides, he had no idea of an office without power. An officer without power was a neutral being.—The Conference, perceiving the source of Mr. Bunting's reluctance to acquiesce in the proposition, pressed it upon him, and consented that he should have the power that he thought necessary.—Mr. Jabez Bunting rejoined, that, in that case—if they connected power with the appointment—he might reconsider the subject.—He has subsequently accepted the appointment.—The Rev. John Hannah, sen., was appointed Theological Tutor and Teacher of Mathematics.—The Classical Tutor has not yet been appointed. Mr. Galland was to have had this office, pursuant to the arrangements of the College Committee, in October last; but, as he has recently joined the opposition party in the Conference, he has rendered himself obnoxious to the Reverend Visitor, and barred his way, for the present, to all official distinction in the body. The estimated annual expense of the College is 3,000*l*. The premises which were lately occupied by the Independents under the name of "Hoxton Academy," have been taken.

The Stationing Committee sat during the remainder of the day.

#### SATURDAY, AUGUST 9.

Before breakfast, Mr. Benjamin Hudson was arraigned at the bar of the Conference, on the charge of having delivered an "indelicate and immoral" speech. The speech so described was read, and produced considerable laughter by its peculiar humour amongst some, while others felt themselves obliged to keep in countenance the terms of the charge by appearing much shocked.—Mr. Hudson made an apology, and promised not to offend in the same way again.

Mr. Jabez Bunting rose and observed, that he was very much grieved by the repeated attacks which had been made upon his character. He had been attacked from within as well as from without; and he was more particularly hurt by the slanderous insinuations which several of his brethren had thrown out against him within the walls of that house.—Dr. Warren, and Messrs. Bromley and Beaumont, denied that they had said any thing to justify Mr. Bunting in saying that "slanderous insinuations" had been thrown out against him there.—Mr. Bunting then explained the reasons of his conduct at the Liverpool and Finsbury elections. In justification of his support of Mr. Pownall, the Church and State candidate, on the latter occasion, Mr. Bunting urged his long and intimate knowledge of that gentleman as a Christian, and as a friend of the West India negroes. When

the Reform Bill passed, he (Mr. Bunting) became convinced of the necessity of sending such men to Parliament. It was Mr. Pownall who had proposed in the Bible Society's Committee, that the Scriptures, or a part of them, should be given to each of the slaves on their emancipation, and he told them that, if they would not do it, he would do it at his own expense. As to the letter in support of Mr. Pownall, which had appeared with his (Mr. Bunting's) name, he certainly was the author of it; but it was published without his permission. Mr. Pownall's committee asked his leave to publish it; but he did not grant their request. As to Lord Sandon, he (Mr. Bunting) would not have given him his vote, if he had not believed his Lordship to be the friend of the slave; and he asserted that, with the exception of Mr. Fowell Buxton and Mr. Pownall, no man had done more than Lord Sandon had done to advance the Abolition of Slavery!!!—Mr. Bunting's explanation was received with repeated cheers by a large part of the House. He conducted himself throughout the whole of his address with all the appearance of humility and submission. It is not impossible to "assume a virtue though we have it not." Those who, by their cheers, expressed themselves so well satisfied with Mr. Bunting's explanation of his electioneering tricks, must be very ignorant of Lord Sandon's public career, and must have forgotten that the sole ground upon which Mr. Pownall claimed the suffrages of the men of Finsbury, was his determination to uphold the union of Church and State, as the only means of saving the country from all imaginable evils.

Dr. Warren, in the course of an animated reply to Mr. Bunting, on the occasion of the latter's apology for the part he had taken in the Finsbury election, at the same time that he was expelling Mr. J. R. Stephens, for the part he had taken in politics, wittily observed:—"Sir, all I desire is fair play. If we are to be neutral, let us be so in truth, and not mock ourselves and the public by the mere name of neutrality. But what have we before us? one poor young brother goes quietly down to a remote part of the country to let off a squib, and,—presto! down comes the whole might of the indignant Conference to extinguish it, lest the Connexion should explode. Brother Bunting, however, not only '*flares up*' at Liverpool with impunity, but actually hurries to the metropolis, and there hurls on high a blazing rocket, to be seen by the whole country, and, especially, by the admiring eyes of the High-Church party! Now, sir, what I want is to deal equal justice; to get an extinguisher large enough to cover both rocket and squib!"

The Conference broke up at eleven o'clock, and the Stationing Committee resumed its sittings, which were continued till nearly midnight, and till the completion of their task. The first draft of the Stations was to be read in Conference on Monday.

Numerous protests against particular appointments have been forwarded to Conference.

It was announced that the evening services during the following week at the City-road chapel would be given up, the business of the Conference being so much in arrear as to render it necessary to protract their sittings to a much later hour of the day than usual.

The following is a statement of the increase of members at home and abroad during the past year :—

Great Britain.....	12,002
Missions.....	2,518
Ireland .....	1,211
	<hr/>
	15,731

The increase last year was 26,339, by which it will appear that there is a comparative decrease of 10,608.

MONDAY, AUG. 11, TO THURSDAY, AUG. 14.

The sittings of the Conference closed on Thursday evening. For reasons upon which we need not enlarge, we are unable to furnish a detailed report of the proceedings. Monday was occupied with revising the stations. The protests against particular appointments were so numerous that this part of the business, which has for many years been extremely difficult, was exceedingly harassing: for certain unpopular preachers places could scarcely be provided. The Committee to which Mr. Aitkin's case was referred gave in their report, the result of which is, that the reverend gentleman's name does not appear in the Stations. A further discussion of the College question took place. We presume that it related to the appellations of the officers. In the Stations "under correction," Mr. Bunting was called "Visitor;" in the corrected edition, he is styled "President." He is now, therefore, the great Jove of the Connexion. His power in Conference is only less than supreme. In the College, which will be the nursery of future Conferences, it will be supreme. Such, and such only, as he is pleased to admit, will be admitted; and such, and such only, as he is pleased to retain, will be retained. The motto of the gateway will be, "No Dissenters, no Clarkites, no Liberals, admitted here!" The inferior officers are mild and amiable men—men, whom if we did not really respect and esteem them on account of certain excellent traits of character which distinguish them, we should feel inclined to designate "as tame elephants."

The whole of Tuesday was occupied in discussing the claims of the editor of the *Wesleyan-Methodist Magazine* to the thanks of his brethren. The general feeling was, that the line of conduct which he had lately pursued, was calculated to destroy that periodical, and prove otherwise injurious to the Connexion; but it was argued that "our editor" must be supported, and so the vote passed. The most strenuous opposition proceeded from Mr. Galland, who, we understand, denounced the conduct of the *Magazine* in a learned and eloquent harangue, in

which he severely criticised those articles which had appeared in favour of the Church. The Review of Mr. Drew's Life also was denounced as highly unbecoming the character of the *Magazine*. Mr. Jackson defended himself in a long speech, but he made no allusion to the review of Mr. Drew's life.

On the same day Mr. Jabez Bunting took occasion to deny that he had, in a conversation with the late Mr. Drew, characterized the Wesleyan Methodists of Cornwall as "the mob of Methodism;" and added, that he could bring forward Mrs. Bruee, at whose house the conversation was supposed to have occurred, as a witness to the truth of his assertion. Mr. Robert Newton said he had heard Dr. Adam Clarke relate the anecdote.

The Conference sat till after ten each night during the week; and the Stations, which were to have been issued on Wednesday afternoon, did not appear till the Conference had been prorogued. The reason of this delay was, the arrival of shoals of protests against particular appointments. Even Mr. Richard Waddy was shifted several times.

In addition to the foregoing intelligence we have learned the following particulars :—

On Wednesday, August 13, the discussion of the Church question was revived in connection with the Life of the Rev. Richard Watson, by the Rev. Thomas Jackson. It appears that this gentleman had prepared a set speech for the purpose of showing that Mr. Wesley was decidedly in favour of the union of Church and State, but that, during the debates on Mr. Stephens's case, he found no opportunity of reciting it. We learn that this speech, at length delivered, gave so much satisfaction to the Conference, that Mr. Jackson was unanimously requested to publish it. Behold their neutrality!

On Thursday the sanction of the Conference was asked for Mr. Jabez Bunting's projected newspaper. We need not add that the request was granted. We have not heard how many more than 40 preachers were present on this occasion.

When the usual addresses, &c., had been agreed upon, the Conference adjourned. It will meet again in Bristol, on the last Wednesday in July, 1835.

The Fourth Annual Meeting of the Wesleyan-Methodist Local Preachers' Friendly Society was held on Tuesday, August 5, 1834, in the Sabbath school-rooms connected with the Wesleyan-Methodist Chapel, Rochdale, upwards of 100 brethren from twenty-one Circuits being present. Mr. Thomas Taylor, of Manchester, President of the Society, opened the meeting by singing and prayer, after which he delivered an address to the brethren, exhorting them by various weighty considerations to preserve the unity of the Spirit in the bond of peace, and to keep steadily in view the great object of the Society, —viz. the relief of their brethren in the time of affliction. The attention of the meeting was called to the financial state of the Society. The accounts of each branch were examined

in Committee, during which time the general Secretary read a number of interesting letters of inquiry, which he had received from various Circuits, where the Local Preachers have it in contemplation to join the Society. The Society's funds were found to be in a prosperous state, and were divided amongst the various branches, according to rule. They amounted to more than 250*l.*, besides sums not accounted for to the Yearly Meeting, but in the hands of treasurers of new-formed branches. Members about 300; Circuits 21. Amount of funds in hand, 200*l.* During the last year, a considerable number of new branches have been opened, most of whom had sent representatives to the Meeting, others letters.

During the forenoon the President gave an historical account of the Society, during the last year, and of the means that had been used to extend its interests. He was called upon to explain the reason of the advertisement of the institution appearing in the *Christian Advocate*, and not upon the cover of the *Wesleyan-Methodist Magazine*. He did so by simply narrating the circumstances. Some of the members desired to be made acquainted with the reason of the Book Committee objecting to put the advertisement on the cover of the *Magazine*, when the Secretary informed them that he had good authority for stating that their objection arose from the indefinite wording of the fourteenth rule, as it had been understood in a manner different from its intended purpose. A conversation then arose with regard to the views and feelings of the travelling preachers towards the institution, when, according to one account, it was stated that, with a few exceptions, they had expressed themselves very favourably towards it, and the objections of the few arose from a fear lest there was some covert design not stated in the rules. The meeting, on the whole, felt assured that to be approved of, its design need but to be understood, as all parties must admit the benefits resulting from such an institution. They resolved to proceed steadily in the path of duty, in "bearing one another's burdens, and so fulfilling the law of Christ." According to another account, several of the travelling preachers had expressed opposition to it; while some were favourable. A person in the meeting said, that no friend to the institution, whether travelling or local preachers, could avoid feeling, that by such conduct both the institution and its members had been insulted.

About one o'clock the brethren sat down to a plain but excellent dinner, which had been provided for the purpose in the lower school-rooms. After singing and prayer, the business of the meeting was resumed, by considering the case of those Local Preachers, in the Ashton and Oldham circuits, whose names had been put off the plan by the Travelling Preachers, or who had withdrawn them on account of the others being expelled. The general committee retired into another room, to conduct the investigation. It was stated that in Ashton no plan was in print, and

that both in that circuit and in Oldham the people were at issue with their respective superintendents on a subject that was to come before the present Conference; namely, the case of the Rev. Joseph Rayner Stephens. About eighteen cases were examined in committee, and about twelve of the brethren were heard and examined, being present at the meeting under the hope that the matter of dispute would be amicably arranged. The Committee came to the following resolution, as nearly as similar words can convey the same meaning:—"That the Committee suspend their judgment for twelve months; and, if the Brethren be not then restored to their former offices in the church, their case shall be brought before the next annual meeting of the Committee." All the members of the Committee, it is stated, felt an anxious sympathy towards those whose case was under consideration, at the same time being of opinion that every regard should be had both to the letter and spirit of the rules. But one opinion prevailed in the breasts of the Committee as to the propriety of suspending their opinion until the case had undergone the consideration of the Conference. Whether to defer the consideration of the case for six or twelve months, caused a difference of opinion. Two motions were therefore submitted, one for six months, the other for twelve; when twelve was agreed upon, on account of the difficulty of getting the Committee together before the next annual meeting. The announcement of the decision of the Committee was received with strong marks of approbation and delight.

General officers were then elected for the ensuing year. Mr. James Little, Silver-street, Hulme, Manchester, was appointed President; Captain Barlow, of New Bailey-street, Salford, General Treasurer; Mr. Thomas Townend, No. 7, Bank-place, Red-bank, Manchester, Secretary; and Mr. Edmund Butterworth, 139, Oldham-road, Assistant Secretary. After the appointment of officers for the ensuing year, thanks were voted to the retiring officers.

A code of rules, containing many improvements and additions, was then read and submitted to the meeting. These rules were unanimously approved, with the exception of one, which met with warm opposition from some of the brethren. This was as follows:—"If any person's name be off the plan for twelve months, he shall cease to be a member of this institution." Many urgent requests were made for this law to be laid aside without discussion, by men from all parts; and, owing to these requests not being promptly complied with, a discussion ensued of a warm nature. In the midst of this discussion, Mr. Pollard, as a supporter of the proposed law, took occasion to say (evidently under strong feeling) he could not see why all their laws should be made to fit Ashton heads, and that a discussion of that sort implied that the polity of Methodism was corrupted in its administration, as he thought none would be put off the plan undeservedly. Mr. W. Knott, of Oldham, claimed the

protection of the chair, and demanded the right of reply to Mr. Pollard. Mr. Knott showed that other causes than maladministration of the law might occasion a man to be put off the plan, and cited several cases which he knew. He charged Mr. Pollard with perverting the meaning of the arguments against the new law, as none that had been brought forward had any allusion to unjust expulsion from the plan. He (Mr. Knott) admitted there were such things as unjust expulsions. The Chairman called Mr. Knott to order, and wished him not to proceed. The majority of the meeting (according to one account) said he had a right to proceed. Mr. Knott maintained he was strictly replying to Mr. Pollard, and said he should proceed, if that gentleman did not retract the unjust sentence about corrupt polity, and the foul allusion to the persons' heads that came from Ashton. He wished to know, if there were some peculiar marks of stupidity or ugliness about the Ashton people's heads, that were not to be found in Mr. Pollard's. Another reporter of the proceedings admits that Mr. Pollard did express his opinion that he could not see that the laws should be made to fit the Ashton heads, but that he referred to the consideration those rules had undergone, and the manner in which, in his opinion, they were generally applicable to the purposes of the institution, without any reference to a single section of it. The member who gives this account adds, that the remarks on the shape of the Ashton heads, as attributed to Mr. Knott, he did not hear, either in the meeting or out of it; and that the brethren felt sorry that Mr. Knott's warmth of feeling should have made him overrun his better judgment, in speaking his opinions even contrary to the reiterated calls of the President.

The President put an end to this discussion by advising, that the rules should be proposed at the quarter day of each separate branch, and the votes taken for or against them, to be counted at the next yearly meeting; but that course was objected to by some, as they considered the matter might be settled then and there, if the objectionable rule were thrown out. It was finally agreed, however, that a copy of the rules should be written out, and sent to each branch of the society, to be considered at the subsequent quarterly meetings, when the votes of the members will be taken, and forwarded to the General Committee, a majority of such votes to be decisive.

The next annual meeting of the Society, it was agreed, should be held in Manchester, on the second Wednesday in August, 1835.

After two of the brethren had engaged in prayer, and the President had pronounced a benediction, the meeting broke up.

#### NEW CHAPELS.

July 17, the first stone of a Wesleyan-Methodist chapel at Batley Carr, was laid by the Rev. J. Simpson, Wesleyan minister, of Dewsbury.

August 11, the first stone of a Wesleyan Protestant Methodist chapel was laid by Mr. W. Jones, at Portland Town, near London.

August 18, the first stone of a Wesleyan-Methodist chapel was laid at Garnford, in the Darlington circuit.

#### MARRIED.

July 31, at St. Mark's, Kennington, John Campion, Esq., banker, of Whitby, to Elizabeth Ann, eldest daughter of John Irving, Esq., of Bristol.

August 14, the Rev. Thomas Maddock, Wesleyan minister, of Frodsham, to Betsy, daughter of Joseph Wakefield, Esq., of Bartiton.

August 14, the Rev. J. Tindall, Wesleyan Missionary to Hayti, to Miss Elizabeth Westgarth Peters, of Bishop Wearmouth.

At Bridport, the Rev. H. Daniels, Wesleyan Minister, of South Petherton, to Mary Lydia Amning, niece of G. L. Roberts, Esq., M.D., of the former place.

#### DEATHS.

August 3, at Great Grimsby, aged 66 years, Mr. B. Ping, formerly of Brigg; a member of the Wesleyan-Methodist Society for fifty years.

August 10, at New Road-end, Leeds, of cholera, Mr. Watson Wild. Mr. Wild was for many years a member and an acceptable Local Preacher in the Methodist New Connexion. His death was awfully sudden. He had attended his usual place of worship, the chapel in Ebenezer-street, belonging to the New Connexion of Methodists, on the previous Sunday; at eight o'clock the same night he was taken ill, and by eight the next morning he was dead. On Monday evening the corpse was committed to the grave.

At Bridlington, aged 59, on his return from Conference, the Rev. T. Preston, Wesleyan minister, who, after travelling thirty-six years in the Methodist Connexion, with great respectability and usefulness, was taken ill while engaged in the pulpit there, and expired the same evening.

August 10, very suddenly, Sarah, the wife of Mr. John Watson, grocer, Idle, Yorkshire, aged 60 years. She had attended the Wesleyan-Methodist chapel three times on the same day, and appeared in better health than usual, but died before midnight.

August 12, at City-road, London, of cholera, Mrs. Heaton, wife of the Rev. James Heaton, Wesleyan-Methodist minister.

August 13, of apoplexy, in the 65th year of her age, Patience, wife of Mr. John Hallam, 55, Friday-street, Chcapside. She was a member of the Wesleyan-Methodist Society.

August 18, the Rev. Robert Pickering, Wesleyan-Methodist minister. He had been present during the sittings of the Conference, and his illness is supposed to have been superinduced by his close attention to its business. He had been stationed the last three years at West Bromwich, and was about returning, to remove to his new appointment.

August 18, at Brunswick-place, London, after a protracted illness, Mrs. Moore, wife of the Rev. Henry Moore.

August 19, at Spittal Hill, near Retford, aged 59, Jane, wife of Mr. Wm. Kippax, currier, &c. She was for several years a member of the Wesleyan-Methodist Society.



# STEPHENS'S METHODIST MAGAZINE.

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Vol. I.

## THE BOOK.—CHAPTER THE SECOND.

Every thing in man is big with wonder. Whether we look at him as he stood at first in the full and rightly arrayed powers of body and of soul,—dust of the ground and breath of life,—or whether we strive to follow in the track which those powers have made since then, always keeping the same unchanging course, so as never to lose any one feature of their unalterable character, and yet seldom showing the same outward form or mode of operation for any length of time together, we are struck with astonishment and awe. We would instance, in illustration of this remark, the successive changes which the mind has undergone, so far as they are connected with the subject now under our more immediate consideration. Until the word of the Lord was given to man, through the medium of writing, all knowledge of heavenly things must have reached him, either through some direct revelation from God himself, or through traditionary teaching, given by the sire to his son from one generation to another. In the one case, it is hardly possible for us to conceive what must have been the sensation of such a fellowship as this. How warm—how sweet—how full of the feeling of the other world, must have been the consciousness that it was the Lord who came in the cool of the day and talked with us! Something of this kind is evidently meant to be conveyed to us in the earlier narratives of this book. Adam and his sons are said to have talked with God. We leave the reader to think out for himself what this intercourse must have been. There is, at all events, a sublimity and majesty, certainly not lower, if it be not much higher and more lofty, than any thing we have since experienced. After this succeeded the age of ghostly sights by day, and heavenly dreams by night. Waking or sleeping, there came to men messengers of Jehovah, lesser and greater, of whom the chief seems to have been none other than the Unmade, in some mould of flesh—the Great Immanuel—God with us. Will these days ever come again, and bring with them to the men who may then be alive similar demonstrations of the presence of the Lord? We have sometimes thought, it may be without sufficient reason, that this will be the case,—that, after the many wheels of God's mysterious providence have all turned round, we shall be brought back again to the outspringing, unfallen state of our earliest intercourse with the other world. We have looked on the manifold and cross-woven conditions of mankind as so many ways, by which our kind is to be once more brought home to Him from whom we have so madly wandered, and to whose love we have been restored so mercifully. Shall we awake, and find it but a dream?

By some it is deemed quite incredible that the memory of man in the first ages could have retained the wonderful tales of the oldest times, amongst which stand first, the making of the world and all that is therein,

—specially of man,—male and female to be one flesh—the garden, with its sinless delight and untailing occupations,—whether it be a literal history, or an allegory, or both combined,—the fiend from his own hell, with his crafty but too successful wiles,—the fall, and then the weal and woes,—the sin, the suffering, and the sorrows of man, the doomed, dwelling now on earth for his sake under pain and curse,—the mysterious out-coming of Him, the woman's seed, who can be but ONE, to bruise and beat down the foe beneath our feet. Then follow in quick and untarrying action the chief scenes of the world's tragedy,—the births and the deaths of men, with what they found out and did,—the renowned of our race,—the giants of those days,—the flood of waters with all that went before and all that came after this grand era in the history of our race. These and ten thousand other incidents and scenes it appears impossible for men to have remembered when all was left to float upon the memory,—handed down from sire to son without the help of register or written record. This incredulity arises either from ignorance or inattention as to the power of the mind to bend and employ its energies in whatever direction and to whatever extent its circumstances at the time may seem to require. The bending and application of our faculties according to our changing wants or still more changeful will, is as extraordinary a phenomenon in the history of the habits of the mind as is the primitive organisation of the mind itself, whether regarded as a whole or viewed in the examination of its separate faculties in detail.

It would perhaps be found, on a careful comparison of these times with earlier ages, that most of the great powers of the mind, if not all of them, have ever been nearly at one stay. The difference, wherever it exists, consists rather in the class of objects to which the attention has been drawn, and the manner in which those objects have been reflected on, than in any greater or lesser degree of the development of the faculty in question. Where there are no books, to which we have first committed the results of our knowledge, and to which, already aware of their contents in general, we agree, as by a kind of tacit understanding with ourselves, to entrust such particulars as we may not find it needful at once to take into the mind, but to which we know we at any time may apply for the information we want,—in such a state of society the power of the memory in acquiring and then holding fast in consecutive and correct order the events of the past or the occurrences of the present, is truly prodigious. There is no cause of wonder when we rightly think on this, at the supposed stretch or stress of memory, requisite in those earlier ages of the world. We have ourselves been amongst a people who in this respect might almost be considered as living in a patriarchal age. We have heard old men who have lived a hundred winters, and perhaps scarcely ever seen a book, begin and tell over the traditions and legends of many centuries with an accuracy and a minuteness that to us at the time was perfectly astounding. Nor should the reader forget that the whole stock of the knowledge of his own forefathers, whether scientific, philosophical, or theological, was handed down in this very way from age to age. There is, therefore, in the proper sense of the word, nothing extraordinary—nothing to awaken our mistrust—when we look back to the first ages, and are told that men not only were able to carry forward, but did carry forward, to the ages to come the word spoken of the Lord, without hazard of loss or unholy addition of the words of man. But the time did come, when the shortened lives of the men of a thousand years—the breaking up of the larger kinships into smaller clans,—the wide-spreading settlement of these, sundered and alienated, until they became strangers and sometimes deadly foes to one another,—the awful falling off of men from God, for that they would not retain Him in their thoughts, but changed His truth into a lie, threatened with concurrent force the very existence of that truth on which the spiritual life of men depended. And if it be a worthy as well as a wholesome exercise of the Christian mind to mark every step of the way by which the Lord our God has led our fallen race through

this wilderness, we shall surely do well to revolve these and many other associated facts connected with the first publication of the written word. The goodness and kindness of God our Saviour in the gift itself, and this is true likewise as to all his gifts, will be seen to be matched by his wisdom in the choice of the times and the seasons at which it was bestowed upon us. Whether regarded in reference to the ages long gone by, with the alterations that had taken place in the condition of mankind, or to the day that then was, with the dangers that lowered and darkened upon the world, or to the fulness of that time that was to come, we are presented with an event in the history of God's merciful and gracious dealings with our sinful race, stupendous and unique. To the fathers by the prophets, and to us by his Son, God has spoken and made known his will concerning us, that we might come to the knowledge of the truth and be saved. Ought not we, then, to give the more earnest heed to the things which we have heard, lest at any time we should let them slip? For if the word spoken by angels was steadfast, and every transgression and disobedience received a just recompense of reward, how shall we escape if we neglect so great salvation, which at the first began to be spoken by the Lord, and was confirmed unto us by them that heard him. Awfully heavy is our responsibility, but at the same time most cheering our encouragement; for of the whole word of God we may say with Paul—whatsoever things were written aforetime were written for our learning, that we through patience and comfort of the Scriptures might have hope.

In the controversy on what is called natural as distinguished from revealed religion, there has always appeared to us either much misunderstanding or wilful mistake. If the advocates of this natural religion merely mean to assert that God can, in any way He will, make himself known to man, and supply him with all he needs for this life and for that which is to come, and that what God has thus given must, when rightly employed, be sufficient to accomplish the end for which it was bestowed, and that, lastly, in the case supposed no other kind or amount of communication would be necessary, the one so imparted being every way adapted to the wants and circumstances of the individual:—if this be a summary of their argument, they will find us by no means disposed to controvert it. But if they go further than this, and would maintain that man of himself and without help of God can find out all that is true—and do all that is right—and rise into holiness and happiness—that on this ground—or any other ground—they therefore deny the need of any book of the Lord, which should be begun to be written at one period and be brought to a conclusion at another, millions of men living before, at the very time, and long after it was written, without having so much as heard of such a thing, and that, therefore—or on any other therefore, they must consider the Bible to be a forgery, if it lay claim to a divine origin in any sense that would give it a divine authority to issue command, threatening, precept, or promise:—if this be the substance of their system, then must we frankly tell them that they know as little of the first principles of natural reason as they do of the first principles of what they are pleased to denominate natural religion. Let any one who really entertains doubts on this much-disputed point weigh well and carry much further out what we have written so briefly that it can only deserve to be looked upon as furnishing a few hints for the reader's own after-thought; and he will then, or we are much mistaken, see at once the fallacy and absurdity of such a train of reasoning as that last given above. That God can and does take care of every child of man—not always in one and the same way, but in many and various ways, one of which does not include the written word—we have already shown. This is a truth taught in that word itself, and witnessed by the facts both of past and present history. But how can this be any reason, much less any proof, that one of the ways in which He thus supplies our spiritual wants is not the one of which we now speak? According to their own confession,

man requires some religious power to lead him to religious results, whatever name they may give it—light of nature, voice of conscience, right exercise of understanding, reason, judgment. Now, if he need all or any of these aids, whether from within or from without, might change the position of the argument, but would not affect its character, or lead to any other conclusion: he must need something to guide him into the truth, and influence him to goodness. Is there, we would ask, any thing more strange, or wonderful, or unlike the other works of our Heavenly Father in sending this message—light, power, than in giving him the other aids? or do they interfere the one with the other?—have they ever refused to act in harmony?—has the understanding, the reason, the will, ever yet succeeded in denying the right of this word to be acknowledged as the word of God? Did it ever extinguish the light of nature, or drown the voice of conscience? Did it ever so much as point at any thing likely to deteriorate the character of man, when seeking after or exercising the virtues of natural religion, truth, justice, and goodness?—or rather, we may ask, and you may answer at once, has it not always been the most immediate, energetic, and efficient producer of every species of virtue, in every kind of subject; and not only under every variety of circumstance, but under every conceivable disadvantage? How any one who believes that God made man at all, and that he gave him this light of nature, reason, and conscience, in order to bring him to the knowledge and practice of holiness, should turn round upon this book—the only book in the world, remember, which he that runneth may read, and reading may understand—the only book in the world, which, like a glass, gives to him who looks into it a full likeness of the inward and hidden man of the heart—the only book in the world, which therein shows him how and where he may become what he now sees he ought to be—the only book in this six thousand years old world, that has made all happy—none wretched—who have followed its counsel, and gone according to its directions, to Him, who to the poor, blind, bewildered, and dying soul, is the way, and the truth, and the life:—that any one, after making such acknowledgments on the one hand, and with such evidence of its character on the other, should disallow its claims to a divine origin, because he thinks it was not needed—this quite passes our feeble comprehension. If man had ten-fold the insight and feeling of the truth which these men say he possesses—with what correctness we shall not stay to determine—had he ten-fold the amount of consciousness of good or evil—and ten-fold the power to do the one or the other, the fact that all this writing was given by the inbreathing of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness, that the man of God may be perfect, thoroughly furnished unto all good works, would still stand untouched. If attacked at all, it must be by stronger alledgments than the foregoing—that man could have done without it; and that, therefore, it was not needed, and that, consequently, it is not the word of God!

We are not sure but that some of the writers on the divine origin of the Holy Book have themselves given occasion, and even furnished materials for doubt and dispute on this head. In their zeal for God, the maker of all, they have, unwittingly we hope, seemed to wish to sink the man, whom he has made, much lower in some respects than the word would warrant. In their desire to affix the highest dignity and value to the Revelation He had given them, they seem to have thought it necessary to depreciate and even foredoom the nations, to whom it has not yet been sent; and in ascribing honour, and glory, and power to the Lamb of God, that taketh away the sin of the world, they have taken so narrow and partial a view of the atonement made from the beginning, and by applying passages of the Gospel only to be understood of those who have heard the tidings of great joy, to those who have never been told the good news of the Lord's anointed—they have, by the decree of some metaphysico-theological

chair, abandoned the myriad millions of their fellow-men—not to some possible plan of mercy and compassion, but to the stern, and dark, and vindictive vengeance of that Father in heaven, whose children they all are in common and equally with ourselves. Why should we be wise above what is written? Why should we show our thankfulness for this welcome gift of God, by endeavouring, for instance, to prove, that the Jews had no idea of a life to come—that man, until the coming of Christ, had no thought, foreboding, or yearning whatever towards a glad hereafter—no notion at all of the soul, that it could not die, or of the body, that it should rise again and live? Or why, in these latter days, should we give such willing heed to every strange and hasty tale from abroad, that would prove the heathen to be without any knowledge of a God—any consciousness of a soul within them—or any reference to a world beyond the grave? All this sort of theology—the word is blasphemed by the application of such notions to the truths of God—we most heartily and thoroughly abhor, and will speak as plainly to our auxiliaries on these points, as we have already done to our opponents on some others. It is enough for us to be told, and gladly to hail the fact, that Christ brought life and immortality to light through the Gospel. It had till then been hidden, wrapped in mist, or but just perceptible within the long-drawn shadows of the night. The day-star came out—the sun arose, and life, beneath his beams, awoke, and looked up to heaven, and began to move towards its own first home.

This book, like the sea, when the earth was shapeless and empty, is the gathering together of many waters. The whole truth of God is here arrayed and registered, and for ever placed on imperishable record.

In wandering over the spots where men have once lived, exploring the monuments that still stand in lonely loftiness, or the ruins that have fallen, and strew the plain with crumbling dust, we shall meet with many a sad, and many an awe-awakening memorial that they had gods many, and lords many, and yet were in some dark and fearful, but not wholly unknown sense, without God in the world. Whom they ignorantly worshipped, Him has this book declared unto us. It is, nevertheless, too possible that the men of those times, and cities—Tyre and Sidon, Nineveh and Babylon—may rise up in judgment against the men of this generation, and condemn them. Let us not judge, lest we ourselves be judged.

In reading the eldest works of the eldest ages, we cannot fail to find, scattered hereand there, twinkling stars in the gloom of clouds—throughout the writings of these hoary sages, words that startle our ears, though we be mighty in the Scriptures—and thoughts of God, and the soul—the seats of darkness and of light, that now cause conscience to quake, and now our hearts to burn within us, by the way, they seem to be so like the same frowning or smiling truth, that from the beginning stood before the sinner, to warn him from evil, or to woo him to goodness, and lead him straightway unto God. Should we address ourselves to the hard, but not altogether hopeless, task of threading our slow and toilsome way through the mazes of their soul-appalling mysteries, we should there light upon many a token of a better worship—many a broken fragment of some more perfect type—and ever and anon, one of those beautiful, and touching, and pleading likenesses of some kindly truth, on whose brow sits displeasure—from whose eye pity still weeps—and in whose out-stretched hand mercy seems to bid the bending, misled, wretched worshipper arise, and trust and hope in the unknown, though not wholly unfelt God! See! they are feeling after God, if haply they may find Him!

And should we travel to-day and to-morrow, and walk with the men whom our churches so nobly cheer on to their god-like work—the Lord greatly multiply their numbers!—we should not fail to discover the same traces of the old, often changed, but never-changing truth of God. Not a single event recorded in this book—not a single doctrine therein declared, but has its counterpart, more or less distorted and misapplied, in some of



the books, or devices, or customs, or traditions, of the ancient and modern heathen world. These are solemn relics—melancholy memorials which a fallen being has left behind him, in the course of a wearisome pilgrimage through the garden, which, for his sake—that is, for his sin—was changed into a waste, howling wilderness. We could never smile even at the most ludicrous and burlesque of them. In the very worst of these his works, as likewise in himself, our fellow-man commands our deepest dread, and wonder, and awe. The glory of the incorruptible God changed into an image, made like to corruptible man, and to birds, and four-footed beasts, and creeping things! It was even so. “Wherefore,” (O stand thou in awe, reader, and sin no more)—“WHEREFORE, GOD GAVE THEM UP.” That man, so made of God, should ever have fallen thus low! and being so deeply sunken, that he should yet rise again into newness of life! oh! the depth both of the wisdom, and goodness, and power of God.

We do not think the time is yet come for a complete comparison of the different relations of the complex character of man since the day he came forth, last, best, and noblest work of his Almighty Maker. We know no one in the present day who is competent to undertake a work of such bulk and compass. But, in the mean time, we can and will urge upon our readers to take the book of their God in their hands, and then, with his love shed abroad in their hearts, let them begin afresh the study of themselves and their fellows, and again betake themselves to the histories of the old world. Heaven, and earth, and hell, are all thrown wide open, and may be wandered through—yet by none who comes not with a lowly mind, and a child-like heart—a man in the might of the wisdom from above, and something more than a man in the meekness of a still and thoughtful love. Adam! where art thou? Thy Father calls thee to his side. Come then forth, and thou shalt be taught of God!

The book of God was written for man as he is. This consideration ought to have prevented the tedious and confused controversy as to whether its truths are to be subjected to the examination and decision of reason, and tested by the feelings and results of our experiences. It must bring back the disputants to the point from whence they set out. They must return to first principles—define the terms of each proposition; and, above all, give and take a clear meaning of the head-words employed in the discussion, or they may for ever fight, and for ever fly, and again return to a combat that cannot be decided, whilst, in the mean time, truth will lie bruised and bleeding beneath their heedless feet. Reason and understanding are commonly interchanged in argument, as though they were synonymous, or nearly synonymous, terms. A thorough knowledge of their import would supersede that most vexatious of all wars—the war of words. The question will then be no longer an embarrassed and impracticable one. Whatever the fallen, sinful, stubborn, helpless state of man is, to him is spoken a living word, which, through whatever media it may act, will raise him and bring salvation to his soul. Trust cometh by hearing, and hearing by the word of God. Pity it is that the teachers of truth should so far miss their own way, and delay, if not mislead, those who sit and learn from their lips what is the mind of the Holy Ghost—the message God has sent to them of and by his Son—as to dwell so much, and so often, on purely metaphysical distinctions, which they themselves seldom comprehend, and cannot, therefore, enable their hearers to comprehend. Much is lost by it every way. We have scarcely ever known a divine who set out upon this path, able, even were he willing, to retrace his steps, and plant his foot in the exceeding broad room of God’s commandments. What the Holy Ghost had said of the sinner, let him who is called of the Holy Ghost to invite sinners to repentance, speak in the same words, and from his own knowledge of the guilt and burden of sin, give to the meaning of the word the living light, and warmth, and power, of his own experience. God has assured us that this word shall not return unto him void, but shall accom-

plish the thing whereunto He sent it. The same will apply to every other state and circumstance in which man can come. There are words in season for each and for all. The living word gives life from the death and darkness of heart and mind. He who first gave the word, will

The spirit of that word impart,  
And breathe its life into our heart.

If those who take every opportunity to depreciate and disparage reason, would first inquire what it is, they would soon acknowledge their own lamentable want of it, and moreover confess that it is by no means a worthless and despicable weapon wherewith to fight the good fight of faith. They should strive more earnestly and devoutly to become men in understanding, that they might be able to give to every one that asketh, a reason for the hope that is in them.

If those, on the other hand, who make their boast of reason, would condescend to ask what that book is, against which they have so much to urge—if they would ingenuously inquire whether He who gave them understanding, and reason, and conscience, has really said any thing contradictory to, and at variance with the mind and soul, in the healthful exercise of their faculties and feelings—they, too, would find out their mistake, and would acknowledge that they had been altogether wrong, if not guilty, in this matter. They would start up new men, and set out afresh in the path of enlightened and honourable inquiry. We should see them both join hand in hand, convicted and encouraged—pride and prejudice being equally overcome, and laid as an offering at the feet of Jesus, as they lifted up their voices together, and could each say from the heart, "Speak, Lord; for thy servant heareth."

Now infuse the teaching grace,  
Spirit of truth and righteousness;  
Knowledge—love divine impart,  
Life eternal to my heart.

S. M.

### "THY WILL BE DONE!"

If aught the tender plant destroy,  
Ere yet the struggling leaves put forth,  
Our thoughts in pity we employ.

That it should die just after birth:  
We say, how beautifully green  
Its first-born foliage might have been!

And if, a while preserved, it live  
To put the verdant mantle on;  
Yet, having but a short reprieve,  
Before the bud appear, be gone  
It would have been our bliss, it would,  
To watch it in the opening bud.

If, tended with successful care,  
The buds which crown its leafy stem  
Are just about to flourish fair,  
When blast untimely withers them:  
How deeply we lament the doom  
That would not let the flower bloom!

And if the sweet expanding flower  
Its bosom to the sun's ray,  
But, on the wings of our regret  
Its odours send us far away:  
We sigh, and weep, and fondly cry,  
It should have bloomed immortally.

But oft, when to the flowers remain  
No longer beauty, scent, and grace,  
The vital fluid fills each vein,

And fruitful seed supplies their place;  
And if they die just when they seed,  
We judge it to be mourned indeed.

And even should they live to see  
Their seed around them rising fast;  
But, ever as it needs must be,  
When nature leaves them, die at last:  
Presumptuous and repining still,  
We murmur at the Heavenly will.

Oh! is it not the Lord who gives,  
As well as he who takes away?  
And is it not the Lord who lives  
Strength to proportion to our day?  
And is it not the Lord alone  
From future ills who takes his own?

Then why should erring man complain,  
Or dare the wisdom of his God  
In any of his acts arraign:

A blessing oft is in the rod;  
And they whom most he may chastise,  
Have found most favour in his eyes.

Almighty God! wise, just, and good,  
Teach me to obey thy command;  
To own with glad credence  
Thy dative and privative hand;  
And feel how greatly blest they be,  
Who, leaving earth, abide with thee.

## THE CITY-ROAD APPARITION.

It is a vulgar error to suppose that the apparitions of the dead cannot make themselves visible before midnight. They can as easily, and as distinctly, make their appearance at one hour as at another, provided always that the hour be between sunset and sunrise. Whether they have power to make themselves obvious to our vision during daylight, or whether, like stars, they are cast into inextricable eclipse by the light of the sun—these are questions which remain to be resolved.

The sittings of the Wesleyan-Methodist Conference had closed for the day, and nearly all the brethren had retired to their respective quarters. The door by which they left the chapel—the chapel, that is, in City-road, was that which looks towards the residence of the well-known individual, who, when the gout will permit him, discharges the threefold functions of clerk, sexton, and singer: that which, in fact, adjoins the entrance to the burial-ground, that burial-ground in which the mortal remains of John Wesley, Adam Clarke, Joseph Benson, and Richard Watson, with many other persons of inferior distinction in the annals of Methodism, quietly await the call of the last trump. Precious dust! But to proceed. In all orthodox processions, the most eminent personage comes last; and, as the Speaker of the House of Commons is the first to enter, so he is the last to quit the House. How it happened—whether it was a mere accident, or is to be attributed to some law, either of ceremony or of circumstances, is uncertain; but so it happened, that on the occasion referred to, the chapel-door was closed upon a very eminent man. Not of outward eminence; yet, though neither eminently tall, nor eminently handsome, he was eminently red in the face, eminently plain in his dress, and, withal, eminently in a hurry. So nervously quick, indeed, were his movements, that a very short old gentleman, with very long white hair, who, as the other left the chapel, issued from the burial-ground, and walked like one in haste, though not in a hurry, had some difficulty in coming up with him. Soon, however, they were cheek by jowl, or rather, as the old man's cheek was considerably beneath the red-faced man's jowl, side by side. As for the face of the venerable little man, it was pale as death; and no sooner did it attract the small, sharp grey eye of his companion, than his became paler, if possible, than death, as pale as fear.

"You have often invoked me," said the patriarch, regarding the consternation of him whom he accosted with a smile, which, but for the benevolence by which his features were strongly marked, might have been mistaken for one of contempt: "you have often invoked me; behold, now I have come, and you do not seem to say welcome. I do not know that I should ever have revisited the glimpses of the moon, by whose beam I have just been reading the inscription upon my tomb (not that, by the way, which I willed to be inscribed upon it)—I say, I do not know that I should have re-appeared on this side of eternity, but for a reason which those who know less of you and me than we know of each other and of ourselves, or than God knows of us both, would think a very odd one, were it assigned in their hearing. You have been called, I see, 'the worthy representative of me and my opinions.' Now, when I was alive—*before* I was alive in the highest and truest sense of the word, but I must accommodate myself to your mode of speech—when I was alive, then, I abhorred flattery; much less am I now disposed to speak with flattering lips. Indeed, you have been flattered too much—too much, I say, because of its effects upon you. You have not been flattered more than I was, nor so much; but you have not borne it so well as I did—yet not I, but the grace of God which was in me. There is considerable difference, I allow, between my case and yours. Your flatterers, for instance, are more artful than mine were. Nay, I verily believe that the simple unlearned men, who assisted me in my attempts to do good, would, most of them at least, be wronged, were they charged with flattery; for my education had been so much better than theirs, that I really appeared to their eyes immeasurably their superior.

Ah! how often did I wish that I were equal to some of them in those graces which alone are even visible in the mansions of light, where men take rank, not according to their intellectual gifts and acquisitions, but according to their works. Could you but see how brightly some of the first race of Methodist preachers, and some even of the second, shine! Besides, the flattery which was addressed to me—for flattery it was in point of fact, though not always, nay but seldom, intended to be such (do you observe that I am more parenthetical, and less logical and concise, than I used to be?)—I say, the flattery addressed to me was counterbalanced. There was nothing flattering, I trow, in rotten eggs and brick-bats, and other such-like missiles. Broken heads and bruises had no tendency to make one think of himself more highly than he ought to think. Of ballast of this kind you have been wholly destitute. The evenness of your course, paradox though it be, has been the cause of its unevenness: the secondary, not the primary cause. Oh no! believe me, (or rather believe Moses and the prophets, for, if you believe not them, neither, as you know, will you be persuaded by me,) you might have had grace sufficient for your day. When God makes choice of instruments, he does not suffer them to want any qualification, or to lose any previously given or acquired, except they wilfully betray the trust reposed in them; but, when they do this, he either sets them aside as he did Moses, faithless in a single instance only, and strictly faithful in all the rest; or, withdrawing his blessing, he permits it to be evident, instructively, warnfully evident, that the excellency is in him, and him alone. That God made choice of you and set you apart, I doubt not—I may say I know it; but how you have answered to the call, let your own conscience tell you. Had you done every thing in the fear of God and with a single eye to his glory (oh that singleness of eye! it is the grand thing), he would have armed you with impenetrable armour against all evil, and would have furnished you with irresistible and unfailing furniture for all good: he would not have allowed your foot to slide. I warn you, solemnly, earnestly, affectionately, that your responsibility is great, and your account already heavy. You have not had the fear of God always before your eyes, you have not done all to his glory. I must not, dare not, will not flatter you. You may answer, that you have, generally, but that you are only a man, and must err sometimes. Tell this to those who think, or affect to think, you are infallible, and who teach others to believe the awful lie; but let *me* tell *you*, that what I have anticipated as the ground of your excuse but aggravates your guilt. That you have sometimes acted in the fear of God, and sometimes contemplated no other object than his glory, is the worst feature in your case. It proves that you knew you had no business to do otherwise. It proves that you knew your Master's will, whether you did it or not. This is what I have to lay to your charge: you have contemplated worldly objects, you have been actuated by worldly motives, and you have employed worldly means. The last two were necessary consequences of the first; and, as a necessary, because scriptural, consequence of all three, God will leave you; for, as you are well aware, he will not share his glory with another. If you mean to be saved (I speak to you as to a vessel chosen to honour), change your course, forswear human expedients and human purposes, repent, and do your first works—works which spring from the 'new heart' and the 'right spirit.' But, as I remarked, you have been called 'the worthy representative of John Wesley and his opinions.' Now, look at me, and tell me whether I may be allowed to decide upon your claims to such a character."

The individual thus appealed to was evidently reluctant to look his companion full in the face, and, without the inspection to which he invited him, in very few and tremulous words admitted that he was competent to act as judge in the case which he had mentioned.

"Well, then," resumed the old man, smiling, as before, at the perturbation which the other strove in vain to conceal, "I plainly tell you that you have misrepresented me and my opinions as frequently and as grossly

—not in words, but in point of fact—as ever Richard Hill or Augustus Toplady did—men as opposite in their temper towards me now to what they used to be in that respect when the former was a baronet, and the latter a bachelor in divinity, as light is opposite to darkness, or the assembly of the saints in heaven to your pending Conference. If I were as full of hatred to you as, God be praised, I am full of love to all mankind, whether in heaven or on earth, I could not wish you to be treated worse than you have treated me, and caused me to be treated. It creates in me no resentment—not even an anxious thought; the saints in heaven have nobler and more blissful employments than the vindication of the characters which they acquired for themselves on earth. Nevertheless, for your sake, I am permitted thus to remind you that there is no dealing plausibly with God, or with those whom he has gifted with that penetrating vision which sees into the centre of all that it inspects, and is not to be deceived by the most elaborate gilding. You conceived a liking for baked chesnuts; and, when you found them too hot for you to pull them out of the fire without burning your fingers, you converted me into an instrument for that purpose. This was very cunning; but was it honest? At all events, it was not honestly done. From my writings, as well as from the history of my life, which, as to the facts stated, my friend, Henry Moore, has faithfully written, it is apparent that, as to the Church of England (in heaven we know of no church but that of Christ), I do not exhibit a steadily progressing change of opinion, but something having the semblance of a fluctuation of opinion. My opinion did not really fluctuate. By education I was prejudiced in favour of the Establishment; and, whenever there was nothing before me at discord with my prejudices, they triumphed; but you know—your conscience has told you a hundred times—that, whenever the voice of Providence called upon me to abandon any of those prejudices, they were driven away like chaff before the wind. It thus happens, that, from the poor remains of my pen, the friends and the foes of the Establishment can alike draw arguments, or something which serves them instead, in favour of their respective views. Sometimes, however, the friends of the Establishment—or those who assume that disguise the better to promote their own interests—are driven to some foolish five-line letter or other, which was written almost without thinking; and which, interpreted as they would have it interpreted, and compared, or rather contrasted, with my own practice, must make the best friend I have, or ever had, acknowledge that I had either said a foolish thing or done a thousand. But this your unholy and unprincipled scheme is largely fruitful in wickedness, as well as absurdity. You pretend to say that I advocated the union of Church with State, while you know that I said we might as well talk of uniting Christ with Belial, and that, in the whole circle of my compositions, there is not a sentence which can even be tortured into the approval of what you pretend so much to admire; and that, forsooth, because I admired it! Again, to make Scripture of that foolish phrase, ‘the Eternal Sonship of Christ,’ you resort, not to the New Testament, but to my notes upon it, in which notes it can be proved that I have both advocated the notion and condemned it! I say again, I care not that it makes me appear absurd; what *would* pain me, if God allowed his saved ones to suffer the millionth part of the pain of a cut finger, which he does not, is, that your motive is corrupt, and your object worldly. I say, then, that, instead of being ‘the worthy representative of John Wesley and his opinions,’ as you have been styled, and as you have secretly rejoiced to see yourself styled, you have (as your unwonted paleness and trembling show you to be conscious) *mis*represented, in the *un*worthiest manner, both me and my opinions; while, as to my practice—but stay, no one has pretended to call you the representative of that!”

As the old man uttered these words, they arrived under the shadow of St. Mark's church, Clerkenwell, when, suddenly, the leader of the Wesleyan-Methodist Conference was left alone to reflect upon what he had just heard.



## NECESSITY OF DIVINE REVELATION.

In order that men may adopt the conduct of the godly man, who meditates in the law of the Lord day and night, it is necessary that their minds should be impressed with the absolute necessity of a revelation of the divine will. The impression is a good one. It prepares the mind for investigation, and opens it to conviction. Convinced that we are absolutely indebted to revelation for all our knowledge of God and divine things, we are disposed to study the Scriptures in their own light; compare spiritual things with spiritual; one part of Scripture with another; and read the Bible, for the sole purpose of acquiring information, without being bound by the sayings of men.

From the Scriptures, themselves, we learn the necessity of being divinely taught.

*But the natural man receiveth not the things of the Spirit of God; for they are foolishness unto him: neither can he know them, because they are spiritually discerned.*

The natural man is here placed in contrast with him whom the Holy Ghost teacheth; who compares spiritual things with spiritual, and who has not received the spirit of the world, but the Spirit which is of God; that he may know the things that are freely given to us of God.

This natural man, *ψυχικος*, *animal man*, who is in a *state of nature*, and has no spiritual teaching, is *destitute of the knowledge of God*; and not only so, but *incapable of receiving this knowledge*, through the want of divine influence. It is not more necessary for such a character, that he be furnished with a revelation of the divine will; than, that he be supplied with a divine influence to enable him to understand it. A more finished picture of the destitution of divine knowledge, to which unrenowned men are subject, and of the utter inability of the human mind to acquire it, by efforts of its own, cannot be drawn of fallen man.

*But there is a spirit in man; and the inspiration of the Almighty giveth them understanding.*

Here are two facts clearly stated:—1. The existence of the human spirit or soul.—2. The necessity of a divine afflatus to give it ability to apprehend the things of God. Elihu is showing, that understanding the things of God depends neither upon rank nor age, but upon the reception of divine influence.

*No man knoweth the Son, but the Father: neither knoweth any man the Father, save the Son, and he to whomsoever the Son will reveal him.*

This is an awfully decisive passage. The truth it teaches is this: Without a revelation of the Father, by the Son, no man has, or possibly can have, any knowledge of God. Divine teaching aside, the mind, in respect to the things of God, is consigned to the empire of darkness and ignorance.

*No man can come unto me, except the Father which hath sent me draw him; and I will raise him up at the last day. As it is written in the prophets, And they shall all be taught of God. Every man, therefore, that hath heard, and hath learned of the Father, cometh unto me.*

With the honest study of the Scriptures, God has connected the certain attainment of divine influence. *Turn you at my reproof: behold, I will pour out my Spirit unto you, I will make known my words unto you.* Some few of the Jews, in the days of our Lord, received him as the Messiah; others rejected him. He here shows the reason of the difference between the two parties. All that had heard and learned of the Father came to him; acknowledged him as the Messiah, and submitted to his teaching. Those who had heard and learned of the Father, had read and studied the Scriptures. The divine influence, which God has connected with such a pursuit, of course was imparted to them, and gave them understanding. By this means, their minds were prepared to receive the Lord Jesus Christ, as the Saviour of the world. We are here distinctly taught that with the study of the Scriptures a divine influence is connected; and this divine

influence prepares and disposes the spirit to receive the salvation of God, in its own appointed way ; namely, by faith in the Son of his love. But where this study was neglected, the divine afflatus was withheld ; and, in consequence of this, when Christ came to his own, his own received him not. *The natural man receiveth not the things of the Spirit.*

*The world by wisdom knew not God.* The *wisdom* here mentioned, signifies the philosophy which the Greek sages taught their pupils. This philosophy was found wanting. God made it to appear foolishness ; little or no good was ever done by it. Here we have the experiment made. The minds of the Jewish rabbins and Greek philosophers were cultivated to the greatest extent ; they were enriched with letters and science ; and yet, in their highest state of cultivation, they failed to come at the knowledge of God.

But does not such a fact convey a reflection upon the Divine Being ? Does it not seem to prove that He has created rational creatures, and denied them the means of that information which is necessary to their welfare ? And can such a fact be reconciled with either goodness or mercy ?

To these questions it is easy to reply. God is righteous. When he made man, he gave him a revelation of his will and designs concerning him. This revelation was further extended to Adam, after his fall from a state of rectitude. It was also more amplified in successive communications to the patriarchs. Men then had the knowledge of God ; and the knowledge they had, was every way sufficient for their welfare here, and hereafter. But we are told, *That, when they knew God, they glorified him not as God, neither were thankful ; but became vain in their imaginations, and their foolish heart was darkened. Professing themselves to be wise, they became fools, and changed the glory of the incorruptible God into an image made like to corruptible man, and to birds, and to four-footed beasts, and creeping things. And even as they did not like to retain God in their knowledge, God gave them over to a reprobate mind.* Thus we find them losing the knowledge of God, through their folly and their fault ; sinking down into the grossest idolatry, and addicting themselves to the most flagrant vices.

In consequence of this knowledge being thus lost, no efforts of men could possibly regain it. They continued in ignorance ; and wherever the light of revelations, subsequently given, did not reach, they remained buried in idolatry and superstition. In this unhappy state, their ideas were dark and confused,

1. Upon the nature and worship of God. While some philosophers asserted the being of a God, others openly denied it : others again embraced, or pretended to embrace, the notion of a multiplicity of gods, celestial, aerial, terrestrial, and infernal ; while others represented the Deity as a corporeal being, united to matter by a necessary connexion, and subject to an immutable fate. As every country had its peculiar deities, the philosophers, whatever might be their private sentiments, sanctioned and defended the religion of the state ; and urged a conformity to it, to be the duty of every citizen. They diligently practised the ceremonies of their fathers ; devoutly frequented the temples of the gods ; and, sometimes condescending to act a part on the theatre of superstition, they concealed the sentiments of an atheist under the sacerdotal robes. It is true, that insulated passages may be found in the writings of *some* of the philosophers which apparently indicate the most exalted conceptions of the divine attributes and perfections. These and similar passages are sometimes regarded with a Christian eye, and thence acquire a borrowed sanctity : but, in order to discover their real value, they must be brought to their own standard, and must be interpreted upon principles *strictly pagan*, in which case the context will be found, either to claim such perfections for the deified mortals and heroes of the popular theology, or to connect them with some of those physiological principles which were held by the different philosophical sects, and effectually subverted the great and fundamental doctrine of one supreme Creator. The religion of the ancient Persians is said to

have been originally founded on their belief in one supreme God, who made and governs the world. But a devotion, founded on a principle so pure as this, if it survived the first ages after the flood, which cannot be proved, is known with certainty to have been early exchanged for the Sabian idolatry; the blind and superstitious worship of the host of heaven, of the sun, the planets, and the fire, the water, the earth, and the winds. In consequence of these discordant sentiments, the grossest polytheism and idolatry prevailed among the ancient heathen nations. They believed in the existence of many co-ordinate deities, and the number of inferior deities was infinite. They deified dead, and sometimes living persons; the former often out of injudicious gratitude, the latter usually out of base and sordid flattery. According to the vulgar estimation, there were deities that presided over every distinct nation, every distinct city, every inconsiderable town, every grove, every river, every fountain.

Even at this time, there were multitudes of Jews among them, who were well known to be worshippers of one simple, pure, and infinite Being, called God, or Jehovah; from whom they might have got some consistent ideas, concerning the Supreme Being: yet so grossly darkened were their minds, even when boasting the highest attainments in useful and ornamental sciences and arts, they had no perception of the truth. One of their greatest men in knowledge and philosophy, and in eloquence unrivalled, M. T. Cicero, who searched into the subject, and wrote a treatise expressly upon it, *De Natura Deorum*, which remains to the present day, could not, with all his vast abilities and learning, make out any rational account of the Divine Nature, though there *might be something* of this kind, which he terms *illud inexprimabile*, that ineffable thing; but, after all, concludes with doubting *WHETHER THERE BE GODS OR NOT*. So true is the assertion made above, *The world by wisdom knew not God*: and God permitted it to try its highest powers, cultivated to the utmost pitch, in minds of the first order, and in circumstances and times the most advantageous and promising, in order to teach all men this most important lesson, *that God can be seen only in his own light; and that no man can know any thing relative to his peace and salvation, unless it be given him from above: in a word, except by such a revelation of his own will as, in his great compassion and mercy, he has given us in the Bible.*

2. They were ignorant of the true account of the creation of the world. The notion of a *creative power*, that could produce things out of nothing, was above the reach of their natural conceptions. Hence one sect of philosophers held that the world was eternal; another that it was formed in its present admirable order by a fortuitous concourse of innumerable atoms; and another that it was made by chance; while those who believed it to have had a beginning in time, knew not by what gradations, nor in what manner, the universe was raised into its present beauty and order.

3. They were also ignorant of the origin of evil, and the causes of the depravity and misery which actually exist among mankind. The more judicious heathens saw and lamented the universal tendency of men to commit wickedness; but they were ignorant of its true source. Plato asserted, that man's soul was fallen into a dark cave, where it only conversed with shadows. Pythagoras saith, man wanders in this world as a stranger, banished from the presence of God. And Plotinus compareth man's soul, fallen from God, to a cinder, or dead coal, out of which the fire is extinguished. Some of them said, that the wings of the soul were clipped off, so that they could not flee unto God. These expressions show that they had a sense of their loss: they acknowledged, generally, that the chief good of man consisted in the practice of virtue; but they complained of an irregular sway in the wills of men, which rendered their precepts of little use: and they could not assign any reason why mankind, who have the noblest faculties of any beings upon earth, should yet generally pursue their destruction with as much industry as the beasts avoid it.

4. They were equally ignorant of any means, appointed by the Almighty,

by which reconciliation could be effected between God and man. Man is not only a subject of the divine government, and therefore in the highest degree concerned to know the divine law, that he may obey it; but he is also a *rebel subject*, and therefore in the highest degree concerned to discover the means of restoration to the favour of God. To be thus reconciled and reinstated, men must be pardoned; and pardon is an act of *mere mercy*; but of this mercy there are no proofs in the exercise of Providence. If it be pleaded that we have proofs of goodness, in the preservation and sustenance of the creatures, it must be equally allowed that we have fearful proofs of divine severity—the noblest of the creatures doomed to labour and sorrow; and the empire of death established over the creation, from man to the meanest insect. From the dispensations of Providence, then, it cannot be inferred, with any degree of certainty, that with God there is mercy. This can only be learned from revelation; and where this is wanting, the minds of men must be subject to darkness, and involved in bondage.

5. They were ignorant of divine grace being attainable, to comfort in the present life, and prepare for another. Some of their philosophers forbade them to pray to the gods to make them good, which, they said, they ought to do themselves; while others equalled themselves to the gods; for these, they affirmed, are what they are by nature; the wise man is what he is by his own industry. The gods excel not a wise man in happiness, though they excel him in the *duration* of happiness.

6. They had dark and confused views, or notions, of the supreme felicity of man. One sect of philosophers affirmed that virtue was the sole good, and its own reward. Another, seeing virtue sometimes in distress, made the good things of this life necessary to happiness. And another made indolence, freedom from pain, and animal pleasure, the final good. To the attainment of the divine favour, as a solace in this life, and a source of unfailing felicity hereafter, they were entirely strangers. Subject to a restless dissatisfaction, they sought rest without finding it; and consequently could never agree in the object or place where happiness was to be found.

7. They had weak and imperfect notions of the immortality of the soul. Upon this subject many contradictory sentiments prevailed. The existence of the human soul after death was denied by many of the Peripatetics, or followers of Aristotle; and this seems to have been that philosopher's own opinion. On this important topic the Stoics had no settled or consistent scheme; the doctrine of the immortality of the soul was not a professed tenet of their school, nor was it ever reckoned among the avowed principles of the Stoic sect. And even among those philosophers who expressly taught this doctrine, considerable doubt and uncertainty appear to have prevailed. Thus Socrates, shortly before his death, tells his friends, "I hope I am now going to good men, though this I would not take upon me peremptorily to assert; but, that I shall go to the gods, lords that are absolutely good, this, if I can affirm any thing of this kind, I would certainly affirm. And for this reason I do not take it ill that I am to die, as otherwise I should do; but I am in good hope that there is something remaining for those who are dead, and that it will be much better for good than for bad men." The same philosopher afterwards expressed himself still more doubtfully, and said, that, though he should be mistaken, he did at least gain thus much, that the expectation of it made him less uneasy while he lived, and his error would die with him: and he concludes in the following terms:—"I am going out of the world, and you are to continue in it; but which of us has the better part, is a secret to every one but God."

What has been said of Socrates may in a great measure be applied to *Plato*, the most eminent of his disciples; but they greatly weakened and obscured their doctrine relative to the immortality of the soul, by blending with it that of the transmigration of souls, and other fictions, as well as by sometimes expressing themselves in a very wavering and uncertain manner

concerning it. And it is remarkable, that, though several sects of philosophers professed to derive their original from Socrates, scarcely any of them taught the immortality of the soul, except Plato and his disciples; and many of even these treated it as absolutely uncertain. Cicero is one of the most eminent of those who argued for the immortality of the soul; yet he laboured under the same uncertainty as others. After bringing forward a variety of arguments in favour of this doctrine, he says—"Which of these is *true*, God alone knows; and which is most *probable*, is a very great question." And he introduces one complaining, that, while he was reading the arguments for the immortality of the soul, he thought himself convinced; but, as soon as he laid aside the book, and began to reason with himself, his conviction was gone. All which gave Seneca just occasion to say, that "immortality, however desirable, was rather *promised* than *proved* by these great men." While the followers of these great philosophers were thus perplexed with doubts, others of the heathen entertained the most gloomy notions, imagining either that they should be removed from one body to another, and be perpetual wanderers, or contemplating the grave as their eternal habitation; and sadly complaining that the sun and stars could rise again, but that man, when his day was set, must lie down in darkness, and sleep a perpetual sleep.

8. Concerning the resurrection of the body, they were equally dark. It is true the poets wrote about the joys of *Elysium*, as a state of bliss; and the miseries of *Tartarus*, as a place of punishment. It is also admitted, that legislators thought the doctrine of future punishments important, because it served their political and tyrannical purposes; at the same time it cannot be denied, that many of the philosophers rejected these as idle fables, unworthy of regard. Indeed, considering matter the source of evil, the resurrection of the body was rather the subject of aversion than desire. Of the ignorance of these men upon this great truth, we have a remarkable instance in Acts xvii. 18, "*Then certain philosophers of the Epicureans, and of the Stoics, encountered him. And some said, What will this babler say? other some, He seemeth to be a setter forth of strange gods; because he preached unto them Jesus and the resurrection.*"

Here we may pause, and reflect, for a moment, upon the unhappy state of man, when destitute of revelation. A descendant of fallen Adam, he is born into a world which groans under the consequences of the curse, pronounced in consequence of the first transgression. And he knows not the cause of the evil; he knows not its cure. Subject to degrading labours and wasting toils, he drags through life in weariness and pain. Liable to disappointments and troubles, his existence is embittered, and he spends it in sorrow. Under these melancholy circumstances, he has no knowledge of God, in whom he can trust with confidence, and to whom he can look for assistance in weakness, and deliverance in trouble. He has no solace in prayer, no comfort in worship, no fellowship with saints. He looks forward to the end of life with mournful feelings, and has no certainty of a future state; no cheering hope of an endless rest. He sees others die, relatives, children, friends, but feels none of the joyous feelings arising from the blessed hope of seeing them in another state. He knows not whence he comes, nor whither he goes; why he is doomed to want, toil, sorrow, and death; nor what are the antidotes which are mercifully provided. He is like a destitute orphan, thrown upon an unhappy island, without parent, friend, or hope, doomed to present wretchedness, and without hope of the future. See Leland, Dr. A. Clarke's Sermon on Rom. xvi. 4; Horne's Introduction, &c.; Ellis on Divine Things, and Creighton's Inquiry into the Origin of True Religion



## ORIGINAL SKETCHES OF SERMONS BY ROBERT HALL, No. V.

Acts xx. 27.—“ *I have not shunned to declare unto you all the counsel of God.*”

This is part of the solemn and affecting address which Paul delivered to the Ephesian elders, when bidding them a final adieu, and they should see his face no more. The advice then given is applicable to all other Christian societies and their officers in every succeeding age,—their well being and their interest being essentially the same. We often find the apostle addressing the churches on the subject of relative duties: we here see him in rather a new character, confining his instructions more immediately to the elders of the church, especially their pastors. He well knew how closely their interests were connected, and that the great object of faithful ministers is to save themselves and those who hear them; but that this can only be effected by an unsparing declaration and a cordial reception of the truth.

Considering the gospel not only as an emanation of the divine wisdom, but as a display of the manifold wisdom of God,—a plan in which he hath abounded towards us in all wisdom and prudence, it is with propriety called, by way of eminence, the counsel of God.

To declare all this counsel, supposes the truth, and the whole truth, to be fully and freely attested, as far as it is revealed or understood. Some things in Scripture are of greater importance than others, and require more frequent attention and more enlarged inculcation; such, especially, are those truths which relate to our salvation, and are fundamental to the Christian faith, and which are therefore to be distinguished from the speculations of men. The counsel of God must, of course, be understood as comprising the various parts of that great and wonderful project of raising up sinful man from the ruins of the fall, by the incarnation, the sufferings, and obedience of the Son of God, and his offering himself on the cross as a sacrifice for sin. All this is of Him who is mighty in counsel, and wonderful in working. The gospel lays open the whole range of the divine mind, from the first promise after the fall, to the completion of the great work of human redemption.

If the counsel of God be faithfully declared, care will be taken to give to its various parts their due proportion, according to their relative importance in the Christian system; so that no one doctrine may be neglected or overlooked for the sake of dwelling upon or magnifying others more congenial with some favourite creed. There is a symmetry in all its parts which requires to be preserved, but is often destroyed by an unskilful hand. If an artist portrayed the human figure, regardless of symmetry or proportion, instead of producing harmony and beauty, we should see nothing but deformity. The great scheme of human redemption is wonderfully constructed, infinitely various in its different parts, but all in harmony with each other; it has its cardinal points, its superior and ruling principles, which give life and vigour to the whole, and require, therefore, a proportionate degree of attention. He who declares all the counsel of God, must be careful to exhibit these leading truths in their full dimensions, and in their proper place. Some doctrines are more prominent than others, and occupy a higher station in the system: the fallen and ruined state of man, and his recovery by the mediation of Christ, are the very constituents of the gospel,—the latter being especially the central point from whence all other truths diverge. This is, indeed, the basis of the Christian religion; and he who does not give a prominence to this in his ministrations, falls far short of being a faithful minister of Christ. No other foundation can any man lay, than that is laid, which is Christ Jesus. He who can find no place, or an occasional place only, for the doctrine of the cross, in his preaching or in his religious system, differs essentially from the apostle Paul, who determined to know nothing but Christ and him crucified, and would glory in nothing but the cross of Christ. The doctrine of justification by faith only, forms a most conspicuous part of the theory of

the gospel; it stands on a rising eminence, and is distinctly viewed through all the plain of the sacred writings. From the doctrine of the atonement, and of justification by faith, all other doctrines derive their origin and their use. Sanctification by the Spirit of God and belief of the truth will be cordially admitted and faithfully inculcated, where the other doctrines are believed, and uniformly insisted upon as the fountain of pardon, purity, and eternal life.

Declaring the whole counsel of God, includes the inculcation of the various truths of the gospel in their proper connexion and dependence upon each other. There is in the Scriptures a chain of facts and doctrines, which mutually support and explain each other; and he that would regard the whole counsel of God, must bear this in mind. The doctrine of the fall, for example, must be clearly understood, before men can be expected to seek after a Saviour. If they see not themselves to be sinners, justly condemned, it is impossible they should receive salvation as a free gift. If they see not themselves to be wounded by the old serpent, they will never come to Christ for healing: a physician is valued only by the sick; neither is the great physician of souls by those who feel not their malady. He would not have thought of coming into the world to save men, had they not been utterly lost; nor of coming to quicken them, had they not been wholly dead in trespasses and sins. Connected with this humbling and awful truth is that of the entire corruption and depravity of our nature, the total alienation of the heart from God, so as to render indispensably necessary the new creating energies of the Holy Spirit to renew us in the spirit of our minds, and to form our hearts afresh. The duties and the virtues pertaining to the Christian character are so many necessary appendages to the doctrine of Christ's mediation, which should always be insisted upon in their proper place. If we do not freely inculcate the love of God, and the necessity of universal holiness, as arising out of the doctrine of salvation by grace only, the ministerial office is robbed of all its excellence and efficiency.

In making known the counsel of God, regard must be had to times and seasons, so as to adapt the various truths of the gospel to existing circumstances. The varying condition of the church, in prosperity and in adversity—the times that are passing over it, and over the neighbouring states and kingdoms, by which its interests are greatly affected—all demand the vigilant attention of the faithful minister, and the exhibition of truth suited to the peculiar aspects of Divine Providence. It is by being acquainted with the spiritual state and outward condition of our hearers, that we know how to address them, and to judge of what is best adapted to their improvement. In perusing the various epistles of Paul, we perceive him varying his style and manner, according to the varying state and condition of the churches to which they were addressed, and may perceive, also, the fitness and propriety of his instructions and admonitions, and their peculiar adaptedness to the case of those amongst whom he had personally laboured. At one time we see him zealously engaged in appeasing dissensions, which intemperate partisans had occasioned, reminding them that neither Paul nor Apollos, neither he that planteth nor he that watereth, is any thing, but God that giveth the increase. At another time he is engaged in the confutation of error and false doctrine, expostulating with the abettors of heresy on the dangerous tendency of their speculations, and calling forth all the resources of an elaborate argumentation to convince them of their error, and to establish them in the truth as it is in Jesus. When he observed some in the lower ranks of society giving themselves up to habits of idleness, the apostle reproved them sharply, telling them that those who did not work should not be allowed to eat, and presenting himself as an example of diligence, labouring with his own hands to provide things honest in the sight of all men, and that he might be burdensome to no one. As we are to learn the peculiar character of the apostles' ministry from their writings, so it becomes us to imitate them in the manner of timing our dis-

courses to the circumstances of our hearers. Felix, the governor, wished to hear Paul, in the hope of being gratified with an eloquent harangue on the miracles of Christ, and the principal features of his life and character. Instead of this, Paul, knowing what was better adapted to his moral condition, reasoned with him of righteousness, temperance, and a judgment to come. When any truth is in danger of losing its hold on the conscience and the heart, the object of a faithful and consistent ministry will be to guard and establish that truth by an increasing power of argument, and an increasing pungency in its application.

Nor must it be forgotten, that, in declaring all the counsel of God, a good degree of courage and fortitude will be required, that we may "speak boldly," says the apostle, "as we ought to speak." Many of the doctrines of the gospel will be heard with tolerable patience by unregenerate men, who will seldom be offended at them till they are applied to the conscience; but, as soon as this is done, and their practical effects insisted on, the doctrine of the cross becomes an offence and a stumbling-block. We must nevertheless be faithful, warning every man, and teaching every man in all wisdom, denouncing the threatenings as well as exhibiting the promises, declaring with all good fidelity those parts of the divine counsel which are more likely to come in contact with human prejudices, as well as what might be deemed more agreeable or inviting. It is not a little humiliating to the carnal mind, to be laid at the foot of the cross, to be told of the necessity of faith in Jesus, in order to acceptance with God, to the exclusion of all works and worthiness of our own. This was the stumbling-block to the Jews, and is still a rock of offence to all unbelievers; but, forming, as it does, a most essential part of the divine counsel, it must freely and frequently be declared, if we would be clear from the blood of all men.

#### THE FADED VIOLET.

Sweet violet, thy deep azure leaves  
Have lost the bright and lovely hue,  
That shed around a gentle gleam  
Of soft ethereal blue.

The tints upon thy fragile form  
Were brilliant as the lovely dyes,  
That bathe the heavens in purple light,  
And steep the morning skies.

But all thy glittering loveliness  
Did melt away and calmly fade,  
As gleams of daylight in the sky,  
Obscured by evening's shade.

Thy lustre is for ever quenched,  
And blighted, withered, is thy bloom;  
But yet an odour faintly sweet  
Breathes perfume o'er thy tomb.

M. M.

#### TO MR. J. S\*\*\*\*\*, OF L\*\*\*\*, ON HIS BIRTH-DAY.

I pity men who pass away the time  
In folly, unprepared, Eternity,  
For thee: who take no pleasure worth the name,  
In past years closed, and future ones begun,  
But as a plea for revel. Not so thou,  
My serious friend, and those who, like thee, place  
On Time his value. He, in his career,  
Arraigns not thee, that the neglected year  
Has passed unheeded. Thine has been a life  
(I would not flatter) of continual toil  
To find out virtue for thyself, commend  
Her loveliness to others, and to mix  
With rules of earthly wisdom, heavenly truth.  
This thou hast made thy business, and for this  
Long mayst thou live! And may thy coming path  
Be fruitful as thy past, and fraught with blessing!  
So Youth shall still regard thy silver hairs,  
And, emulous of thee, grow grey themselves  
In Virtue. Age is Virtue's privilege:  
And Age, acquired in Virtue, has in Heaven  
The highest honour, which to thee belong!  
To thee,—and thine,—and those who live with thee!

THOUGHTS CHIEFLY ON THE CHARACTER OF THE  
CHRISTIAN RELIGION.

FROM A MINISTER'S MEMORANDUM-BOOK.

I.—In comparing Christianity with any system of Pagan idolatry, we can only arrive at one conclusion. The conviction of its superiority is immediate and complete. Light and darkness are not more completely opposite. It is not so much a difference as a contrast. There are scarcely any points of resemblance between them. Is there so much as one lineament or principle common to them both? But we need a more discriminating perceptive power—we must give a much steadier and more patient, as well as a much clearer and keener glance, when comparing true religion with that which is *partially* true—as in the case of Popish, and especially Protestant Europe; in which the difference, though not so perceptible, is equally real and fundamental. The points of difference *here* once ascertained, brought out and placed side by side, will, if possible, more thoroughly than in the other case, fulfil the mind with strong, lasting, and indestructible conviction, that there can be but one Lord, one faith, and one baptism of the one Holy Ghost.

II.—There are some things by which true godliness will always show itself, and be seen of others—trust, hope, love in one holy worksome being, making an inward heaven—and leading the man of God to a fulness of growth in every good word and work.

III.—Some Christians, so called in England, speak lightly and even slightly of various institutions of Christianity—such, for instance, as keeping holy the rest-day of the Lord—and holding fellowship for purposes of mutual improvement in religious experience. Let those persons look abroad in the countries of Protestant Europe, where these and other means of grace are neglected or despised. How do these principles of a more than semi-infidelity operate when brought into full play, without the wholesome restraints and checks of the outward services and prudential aids, which are so highly valued in this land by the thoughtful and devout! Before we either adopt or condemn any proposed measure of religious observance and utility, we should inquire how it works when loose and at large on some great and comprehensive scale.

IV.—This world, so far from being near its end, is in all likelihood only in the youth, or even the childhood, of its age. Every thing we can gather of the history of the dwellers upon earth, when interwoven with every thing we are taught of the will and way of God towards us, seems to lead to this belief. We shall, without doubt, live to see greater things than those who have gone before; so, likewise, with those who come after us, until the end come—that end is not yet.

V.—The splendid and extraordinary success of the apostolic, and of some more recent periods, is to be attributed to an agency which does not always work in the same manner, nor to the same extent. It may be looked upon as a wonder wrought in the world within, parallel with the wonders wrought by Moses or Christ in the world without—a special manifestation made to the mind and heart of many in that generation, and designed to grow and rise with ever-increasing evidence for the observation and benefit of after ages—as demonstrations of the truth, and goodness, and power of God, who hath worked hitherto, is now working, and will ever work, whatever his way may be, in the hearts of all who call upon him and look unto him, a death unto sin—a new birth unto righteousness.

VI.—The blessing of God has followed the exertions of every Missionary Institution. As they all go out from the same common principles, and compass the same common results, so have the labours of all been succeeded by the divine sanction and blessing. But whilst this is the case, it is also worthy of remark, that to each one has been allotted some particular department of that field, which is the world, for its own especial cultivation. The Church Missionary Society, for example, has had the most signal

success in Western Africa—the London, in the South Sea Islands—the Baptist, in Continental India—the Moravian, in Greenland; and the Methodists, in the West Indies and Ceylon, &c. &c. Has not God thus given the most unequivocal expressions of approbation to their separate endeavours? May not true religion subsist and flourish with equal success under the most various modifications? and ought not this to bring our sectarian bigotry and jealousies to a perpetual end?

VII.—The silently progressive and extending influence of religion on society, is best seen by contrasting the development of the national character and manners of two given countries—say England and France.

VIII.—One of the most remarkable and interesting features of Christianity is its adaptation to human nature, however modified by custom, habits, &c. It is a re-modelling principle that can be applied with equal certainty and equal success to every MAN. This is a fact which the preaching of the Gospel first discovered, and has been now fully established. The Apostles themselves believed, at the beginning of their work, that Christianity never could be intended for, or was adapted to, the case of the Gentile world. It has been since then regarded as a merely human institution, partaking of the exclusive and restrictive character of our political commonwealths or our philosophical schools, and of course inapplicable to the men of another nation, speech, and intellectual standing; or, if propagated at all, propagated by the same means and in the same manner. The first Missionary attempts, and all succeeding ones, have gloriously and triumphantly demonstrated the reverse.

IX.—Has the world ever seen any system that supposes it possible, much less made any attempt, to unite men in a common faith—one God—one Mediator between God and man, appealing for this purpose not to violence and constraint, but to those principles that are common, or recognisable by all MEN in common. Christianity is this system, and it stands alone.

X.—The want of feeling so obvious in many of the churches on the Continent, their sluggishness and slothfulness in reference to things that belong to the kingdom of God, whether amongst themselves or more widely in the world, seems to be like the dull, sullen, choking stillness that is felt before the hurtling hurricane. It is the death-like slumber that indicates the speedy coming of the heave and throe and out-bursting of the pent-up volcano. Those churches will ere long be shaken. The Lord will work by the whirlwind and the storm, and will again say, Peace, be still; and there shall be a lovelier and more lasting calm.

XI.—True Gospel preaching will always draw men to God in Christ. For a time there may be no appearance of success: stumbling-blocks and hindrances may be heaped up, so as to make a barrier that will bid defiance to every attack upon it. All may seem worse than fruitless, and Hope herself may sit down and weep. But truth is almighty; it works its way and makes good its ground in every man's conscience in the sight of God, and soon it will win a widening way, ever mighty to prevail. Universal experience has abundantly proved this. Let us then thank God and take courage.

XII.—Were we to spend the same time in thinking the truths of the Gospel into our very heart and soul, instead of talking over and marshalling the heterogeneous principles of expediency, we should soon, yea, at once, become a people prepared of the Lord to carry on his work in the earth to an extent that would make all we have hitherto done appear altogether as nothing and vanity.

XIII.—The heart-work and life-changes wrought in the world by the preaching of Christ and his chosen sent ones, were great, sudden, and entire. Men became other than they were before. A new dynasty—a line of power—was born, and began to sway in the soul-work of our earth, and great has been the power thereof—mighty through God to the pulling down of strong-holds.

XIV.—There will be a call from God on the enterprise and exertion of



stubborn and inveterate: this is often resorted to as if unwillingly, and not the Christian world, which, when rightly applied, will always be acknowledged. "Freely ye have received, freely give," is a persuasive and prevailing appeal, that cannot be put without success. The precise manner in which our love will be shown, must vary with the times and the seasons, which no man knoweth but the Father.

XV.—God, who calls into life both the power to will, and the power to work, also lays the necessary materials and instruments on our path. The one he puts into our hands, the other he sets before our eyes. Our sin lies in not doing at all, or not doing in time, the work he has given us to do, and always enables us to do.

XVI.—The Lord's servants in older days have laboured: we must not only enter into their labour, but carry it on, finish what is yet lacking in our day, and then leave it to be taken up by them that are to follow.

XVII.—We are all one family. But this family has been broken up, scattered, and then shaped into separate communities, divided from each other by seemingly insurmountable barriers—ocean, mountain, language, custom, prejudice, &c. Why is it thus? Is there no over-ruling hand of God in all this? May we not trace many marks of wisdom and goodness in these changes which the tribes of men have undergone? A thoughtful search into the probable designs of Divine Providence, as intimated and illustrated by what our eyes have seen and our ears have heard, as well as by all our fathers have told us, would furnish the Christian philosopher and philanthropist with invaluable treasures, in the shape of materials for an enlightened and enlarged idea of the nature and extension of the kingdom of God in the world, from the beginning.

XVIII.—The first wise master-builders worked with the great life-powers of the Gospel. They wielded weapons of the mind and soul. They built upon the ground-wall of the everlasting truth. Would to God we were found worthy and willing to follow them, as they followed Christ!

XIX.—The almost endless varieties of the human race seem at first sight to render hopeless every attempt to arrange and systematise its individual and separate species. Appearances have certainly, and with some show of probability, led many to conclude that there are generic differences amongst men, physical, mental, and moral; nor will we deny that the investigation is attended by numerous and perplexing difficulties. But after all that must be admitted as fact, or that can be inferred as analogically demonstrative, we must indisputably discover in *all* the same general principles of one common nature. Nations, like individuals, may present certain features of their own, that distinguish them from those of another race; but still we may recognise the same elemental and identifying attributes in all, enough, and more than enough, to convince us, that, notwithstanding the thousand changes this outward man has undergone, *God hath made of one blood all nations of men for to dwell on all the face of the earth.* This one-hood of mankind is further found in the existence in all of one common depravity. The evil may take upon itself many shapes, be hidden under many coverings, work in many modes, and reign in many forms, all differing in degree, diversified by circumstance, and variously mitigated or meliorated by the in-blending of the good: but for all this, we are bound to confess in all, every where alike, the same aboriginal seed of sin—the evil heart prone to depart from the living God. The holiness and happiness of the whole race are both marred and broken. *There is none found righteous; no, not one.* The third great proof that we are all brethren—sons of one great sire—for we shall pass by a host of lesser ones, such as traces of likeness in speech, customs, traditions, the habits of the animal, and the development of the intellectual being, &c. &c.)—is the most welcome and cheering of all; and certainly, to my mind, not less conclusive than the other two. There is but *one way* in which the wound of sin can be healed, nor has it ever been found to fail. To apply the remedy is to be at once made whole. Many have tried, and have only rendered the disease more

till the last extremity ; but, whenever proved, it is efficacious. Men must be of one blood—of one kind—on whom, notwithstanding every other conceivable diversity of character, one restorative—one corrective medicine is sovereignly successful.

XX.—Whoever enthrals the body, likewise enslaves the soul. The light and power of truth that be-frees the mind, will soon burst every other chain : whom the Son makes free, he shall be free indeed.

XXI.—The only sound and lasting basis of Christian activity, is the uncompounded and energetic principle of love to man, springing immediately from love to God. This will ever lead to a clear perception of every relative duty,—our duty will then be our delight, a still, but steady and unchanging delight. If in this course of duty—determined so to act at all hazards, we should find cause for joy and triumph, all this will be over and above. Our works of love, as well as our walk of life, must be by faith, not by sight. Visible tokens are sometimes vouchsafed to strengthen our trust. They are kindly given for our comfort and encouragement, so we ought thankfully to take them,—and then leaving these, as some of the things that should be behind us, press forward to the mark for the prize that shines out in dazzling brightness in front of all those who are resolved to run so as to obtain.

XXII.—We have a convincing and satisfactory proof of the actual spread of true religion, in the slow-marching but yet visible changes which are taking place in the habits and institutions of those heathen nations upon which the light of its truth has been shed. What a conquest must have been gained over error in its worst, its foulest, and most fiend-like shapes ; when an end is put to the burning of the widow,—when the shackles fall from the limbs of the slave,—when offerings at the shrine of the false gods diminish daily,—when the power of caste is impaired,—when the priesthood begins to take the alarm, finding their craft to be in danger, and when the people stand and listen to the messengers of Jehovah, who cry aloud, If the Lord be God, serve him ; but if this Baal of yours be God, then serve him. The absence of sudden, signal, numerous, and frequent conversions, as some understand that term, ought never to be brought as evidence of the inefficiency, in any sense, of the preached Gospel. The work is manifold, as well as gradual.

XXIII.—That the renewal of the world in righteousness is the work of God, is proved from this fact, amongst many others, that every man at first engages in it very reluctantly. Who moves spontaneously—nay, who begins without many struggles, even in the work of his own salvation ? God in this shows himself to be the Alpha and Omega, the first and last ; and teaches us fitting and becoming lowliness of mind—where alone to ascribe the glory. We find that the power is with himself. He then requires and accepts our concurrence. In this we are called to witness the convertibility of every species of character and qualification to some good purpose, whether in knowledge, literature, philosophy, commerce, science, or the adaptation of all these to a directly religious good.

XXIV.—When once renewed in the spirit of his mind, every man is raised forthwith into the confidence of the Almighty—is allowed to make one in his councils, and to co-operate with him in his work. Look at the same Being, to-day so ignorant as to worship no God, or a false God, or perhaps the devil,—so every way depraved as to awaken doubt whether he really be man or not ; and then trace him, step by step, age by age, until at length he become what we already are, or ought to be,—beloved, now are we the sons of God.

## Methodist Occurrences.

## CONFERENCES.

September 4, the sixth yearly meeting of the Wesleyan Protestant Methodists, was begun in Orchard chapel, Preston, Lancashire, and continued by adjournment to the following Tuesday evening. Preachers and representatives from Leeds, Barnsley, York, Sheffield, Keighley, Preston, and Manchester, composed the meeting. Mr. George Slater, of Barnsley, was chosen President, and Mr. Josh. Blythman, of the same place, Secretary. Notwithstanding the difficulties inseparable from an infant religious Connexion, the societies generally were found to be in a good state. During the sittings, a deputation was appointed at the request of a number of Local Preachers and Leaders there to visit Burnley, a neighbouring town. Owing to some unpleasantness existing in the Society of the Old Connexion in that place, a great number of persons had withdrawn and met in a separate place for worship. Arrangements were subsequently made to supply them with an Itinerant Preacher, whose labours would extend also to the surrounding district, there being a considerable number out of society throughout the whole of Burnley Circuit. It was stated by a member of the Yearly Meeting, that, in a letter received by him in the course of the sittings from Newcastle, some person had said, at the meeting of ex-Methodists at Gateshead, when it was resolved to join the New Connexion, as a reason why they should not unite with the Wesleyan Protestant Methodists, that the latter were intending to go over to the New Connexion. This gave rise to a conversation on the subject, when there appeared to be but one opinion, that no such intention had, at any time, existed on the part of the Yearly Meeting, and that for many reasons which need not now be named, the meeting did not see it to be within their duty to promote such an object.

## MR. FORSYTH AND THE GATES-HEAD METHODISTS.

Mr Forsyth, of Gateshead, has given the following account of his trial and expulsion from the Wesleyan-Methodist Connexion:—

In consequence of the statements of the Rev. John Wilson, respecting the intention of the Conference in appointing the writer to the Alstone Circuit, a letter was addressed to the President, containing Mr. W.'s report, and a request for correct information. The President expressed his regret that the mind of the writer should be subject to *misapprehension*, but stated that a Committee was appointed to sit at Leeds and decide the matter; he also exhorted him to meet them as friends in simplicity and frankness; and to carefully guard against a division taking place in his Circuit. Notwithstanding the President's regret at the *misapprehension*, however, the writer received a letter on the following day, acquainting him that a gentleman in the Shields Circuit was provisionally appointed to the Alstone Circuit, on the supposition that Mr. Forsyth's place would

want filling up. These two letters seemed somewhat contradictory; and the subject was rather involved in mystery. The Committee appointed by Conference sat at Leeds on the 28th of August, and the writer was summoned to attend it. There were present the President of the Conference, Messrs. Leach, Eastwood, Reece, Rigg, Grindrod, France, Morley, Farrar, Wild, and the preachers in the two Leeds Circuits.

The meeting, which was held in the Bramswick-place Chapel, at ten o'clock in the forenoon, was opened by singing and prayer. These ended, the writer was requested to withdraw until the mode of procedure was arranged. He was then recalled; the correspondence between himself and the President was read, and the resolution of the Conference formed upon it. He was then asked whether his views remained the same? and whether he would pledge himself to keep them secret? On acknowledging that his views were the same; and that he was not free to pledge himself to conceal any part of the truth of God, especially that which the Saviour died to maintain; he was again desired to withdraw. After about half an hour, he was recalled, when the following resolutions were read; he quotes from memory:—

1. That the particular views of Brother Forsyth of the Sonship of Jesus Christ, communicated to the Conference, remain unchanged, and are, he believes, unchangeable.

2. That he declines giving any pledge to be *silent* upon this subject: we, therefore, can have no further fellowship with him, as a minister of the Gospel, nor can we place any Circuit or Society under his care in future, but consider him expelled from the body.

3. We recommend to the Conference to allow him *fifty pounds*, in case he takes no steps to make a division in the Connexion.

After objecting to the *50l.*, because no longer able to serve the interests of the Connexion, he took leave of them, and thus ended his relation to the Methodist Conference.

The following is a summary of the case:—

1. We find *two notes* of Mr. Wesley's upon the same *text* contradictory to *each other*; of course one of them must contradict the sacred *text*. 2. By a strange oversight, the note which *contradicts* the sacred *text* is made the standard of orthodoxy. 3. The doctrine of this note, as explained by Mr. Watson and others, makes Christ the Son of God in his divine nature *only, separately*, and *distinctly* considered; whereas, Christ died in maintaining this character under the epithet *Son of Man*, which signifies his *human* or *complex* character; thus making Christ himself the subject of error. 4. The sole reason why the writer is no longer in the Wesleyan Connexion is, because he could not *reject* or *conceal* this truth so clearly taught by Christ himself, and in support of which he sacrificed his life. The fact, therefore, is clearly established—no man can be admitted into the Wesleyan-Methodist ministry, or continued

in it if admitted, unless he renounce as error and heresy the good confession of the Son of God, or at least engage to blot it from his creed so far as to be silent upon the subject.

The Committee which ultimately decided this matter, seemed hardly satisfied with what they had done; and appeared rather afraid of consequences. A lurking suspicion was excited, that because they had thus rejected the testimony of the dying Redeemer, and expelled an individual for adhering to it, that possibly some of the Societies might think it was time to reject them, and to escape from the tents of those who were *bringing upon themselves swift destruction*.

On the following Saturday evening it was understood that the President of the Conference was come to town; and that he was to preach at different places on the ensuing Sabbath. Besides preaching and addressing the Society in the town privately, some interviews took place with single individuals, and every means were used to prevent anything like a secession. On the Monday and Tuesday following, he, with several other preachers from neighbouring circuits, who were known to have influence with the Societies, went from house to house to talk with the members, and tranquillise their minds. On some occasions, it is reported, that intimations were given, that they did not know *all* about Mr. Forsyth, or they would not think that Conference had done wrongly. No particulars, however, of consequence transpired, and therefore the people remained unenlightened upon the subject.

At eight o'clock on the Tuesday evening, the President met the Leaders and Stewards of the Society, in the Sunday school-room, in order that he might give them all the information that might be needful, and preserve them from being misled by excited feelings and vague reports. Great numbers of *members* of Society, however, as well as officers, determined to attend the meeting. This proved annoying; and the meeting adjourned into the chapel vestry. The President then commenced a discourse upon the evils of dissension, and the happiness of concord in the church of Christ. His discourse, containing nothing deserving of particular notice, need not be repeated. When he had done, one of the Leaders requested some information upon the case of Mr. Forsyth. One of his friends immediately rose, and requested that Mr. Forsyth should be sent for, as it was not fair to go into his case in his absence, as his character would necessarily be involved. This was overruled by the President, who stated that he could not sit there if Mr. F. was present. He then proceeded to state, that, at the Conference held in Manchester, in 1833, Mr. F. was admonished to read, pray, and review the subject, and not promulgate his views upon it. That he had written a letter to the last Conference, declaring that his views were unaltered. That this occasioned the Committee to sit, which determined that Mr. F. should be sent for. That because Mr. F. did not attend the Conference, the Committee, above named, was appointed to meet at Leeds, and settle the business. That, at the meeting of this Committee, Mr. F.

acknowledged his views were unchanged, and also declined giving any pledge to be *silent* upon the subject: consequently, they were obliged to expel him. Two things occasioned some little misunderstanding. It was thought by the President that Mr. Forsyth had no reason to send the letter to the Conference, containing his views upon the question. Mr. F. thought himself bound by a positive order of the Committee of Manchester to do so. Again the President was understood to state that Mr. F. was not virtually expelled before he appeared at the Committee at Leeds. Against this, the letter which appeared in the *Christian Advocate*, Aug. 25, dated Aug. 6, was decisive evidence. To decide these contradictions, some of Mr. F.'s friends insisted that he should go to the meeting, and demand a hearing. Upon going, however, he was denied admittance, and the meeting was dissolved. After it was over, some friends took a copy of the *Advocate*, and went from house to house to seek the President, to show him his mistake in relation to the expulsion question. Their search was fruitless; he was not to be found of them; and they were obliged to give it up in despair. Thus ended the visit of the President of the Methodist Conference to Gateshead. This visit has but little benefited the cause which it was intended to serve. In the Committee, held at Leeds, it was intimated, that the Gateshead people were very much liable to excitement, which soon subsided; and consequently, that their stability was not to be trusted. It was therefore concluded, that the President's visit took place through this suggestion; and that he came expecting to turn the Society which way he pleased. The contrary is the case. It is believed that a want of satisfaction with the equity of their proceedings, induced the Committee to send him upon this business. His statements have clearly confirmed those which they had previously received, and increased their dislike of the proceedings of Conference, while some insinuations of secret crimes have confirmed the suspicion, that *innuendos* are frequently found convenient to help out a case, when facts are wanting.

September 4, a meeting was held in the Infant School-room, Gateshead, to take into consideration the expulsion of Mr. J. Forsyth; Mr. John Edwards was in the chair, when it was resolved that Mr. F. be called upon to state the case.

Mr. Forsyth, on rising to address the meeting, stated, that he no longer stood before them in the character of a Methodist preacher, and the reason of this change in his situation he would endeavour to lay before them.

They were well aware that a difference of opinion had long existed in that Connexion upon the subject of the Sonship of Jesus Christ; and that the late excellent Dr. Adam Clarke was considered at issue with his brethren. In consequence of this, the Doctor was the subject of many intemperate attacks and misrepresentations during his life, and after his death aspersions were cast upon his memory. Mr. Samuel Dunn was also considered chargeable with heresy, be-

cause he held views of the same subject similar to those which were taught by the Doctor. In the year 1832, he met with Mr. Dunn at the District Meeting held in Manchester, and was deeply pained by the proceedings of that meeting towards him. They were so violent, and contrary to what might be expected from a company of ministers of the Gospel; so intolerant, overbearing, and, at the same time, so *senseless* and *unreasonable*, that he, Mr. Forsyth, sickened at the sight, and was obliged to request permission to leave the meeting before its conclusion, and return home. At this time, no attempts were made to convince Mr. Dunn that he was subject to error, and to restore him to truth, in the spirit of charity and meekness; the only reason assigned was the Conference had determined the matter, and they must abide by its determination.

At this meeting Mr. Forsyth rose, repeatedly, to signify his dissent from the orthodox opinion, for which they were contending, and also from the way which was taken to defend it. The noise and heat, however, were so great, that it was not possible, apparently, to obtain a hearing. He, therefore, dropped a note some little time after to the Chairman of the meeting, regretting what had taken place; and avowing himself as much a dissident from the commonly received opinion as Mr. Dunn. This note was the occasion of some discussion in the Stationing Committee; it was also read in the Conference, Dr. Clarke being present. It is deserving of regard, that, at the last Conference which that great and good man attended, his soul was harrowed up by such an indignity as this. A few days after, one of the Doctor's friends, the Rev. James Bromley, was conversing with him upon the subject, when the Doctor declared *that the only ground on which he could exculpate the Conference from the charge of blasphemy was, they did it ignorantly*. Such were his views of the proceedings of his brethren on the last occasion that he met with them.

To cure Mr. Forsyth of his heterodoxy, or to punish him for it, he was appointed to a distant Circuit. In consequence of that Circuit objecting to an individual who had been harassed for several years past with annual changes, which are generally ruinous to the character of a preacher, and a deputation going from the Saddleworth Circuit to remonstrate against the removal, he was allowed to continue where he was for the present, subject, however, to an examination at the following District Meeting. The proceedings of this meeting not being satisfactory to Mr. F., because he was not allowed to state in it what his views were, or why he held them, he shortly afterwards addressed a letter to the Rev. Robert Newton and others connected with the meeting, showing why he was obliged to dissent from the opinion which the Conference had determined was orthodox. In consequence of writing this letter, he was left without an appointment at the ensuing Conference until nearly its close, when a Committee sat to consider the case. In this Committee no attempt was made to show him that he was in error; nor, if he

recollected rightly, was a wish expressed that he should adopt the opinions of his judges. He was advised not to be *positive* in holding such an opinion as he did; to read, pray, and seek further information upon the subject; not to disturb the Societies by preaching or writing upon the subject; and to report his views to the next Conference. In reporting the judgment of this Committee to the Conference, Mr. Bunting told them plainly, that many of them, who had been allowed to go on quietly, were more wide of the mark than Brother Forsyth; and that little difference, in fact, existed between him and the Conference upon the question. The impression therefore upon Mr. Forsyth's mind was, that his opponents were now convinced that they had been misled; and that the principal point of difference between himself and them was, they could keep back this portion of Divine truth, under the idea that it was not *essential* to the welfare of the church of Christ to *avow* it; whereas he could not conceive how a minister could faithfully discharge his duty if he *shunned to declare the whole counsel of God*, for the sake of pleasing men.

The further research which was recommended, only tended to establish the views which had been taken of the subject. It was a matter of surprise to Mr. Forsyth, to find that some who stood high in the Connexion had never thought closely upon the question; neither had they read the writings of even Mr. Wesley, with care sufficient to ascertain that some of his positions differed with others. It was soon found useless to apply to them for information; no man was found who attempted to controvert or deny the accuracy of the statements upon the violent opposition in which Mr. Watson and others were found upon this subject, to the plain sense of the Holy Scriptures, which were made in the letter addressed to the Rev. Robert Newton. It has since been published in the "Life and Labours of Dr. A. Clarke." Agreeably to what was considered the order of the Conference, Mr. Forsyth reported his views to the late London Conference upon the subject; and thinking that it would serve the cause of truth, and prove a check upon intolerant men, a copy of the report, or letter, was published in the *Christian Advocate*. In consequence of this report, a Committee, which sat upon the case, *unanimously* determined that Brother Forsyth could no longer be *retained in the body*. This resolution is said to have been *unanimously* adopted by the Conference; allowing liberty to attend Conference if anything could be offered in arrest of judgment. Mr. Forsyth not being in a proper state of health to attend the Conference, a Committee was appointed to be held at Leeds to settle the matter *finally*. This Committee sat at ten o'clock in the morning of Thursday the 28th of August; and determined the matter according to appointment. The business was reduced into little compass, and soon dispatched. The questions were, "Are your views the same as those reported to the Conference?" The answer was in the *affirmative*. "Will you give a pledge to be silent upon this subject,



and not give expression to those views?" It was replied that an *unsullied conscience* could not be preserved in connexion with a *pledge to keep back any part of the truth of God*. Upon this it was resolved,

1. That Brother Forsyth's views upon the Sonship of Jesus Christ remain unaltered; and are, he believes, unalterable.

2. That he declines giving any pledge to maintain silence upon this subject; we, therefore, can have no further fellowship with him as a minister of the Gospel, nor can we place any Circuit or Society under his care in future, but considered him *expelled* from the body.

3. That we recommend to Conference to allow him *fifty pounds*, in case he do nothing to make divisions in the Societies.

In consequence of these resolutions the connexion of Mr. F. with the Wesleyan-Methodist Conference is dissolved; and he no longer stands before you in the character he lately sustained.

For maintaining the same view of the subject, the Saviour was condemned to death; and, for the same thing, Dr. Clarke and Samuel Dunn, have been *persecuted*, and myself *expelled* by the Wesleyan Conference.

It has been said, "By a little prudence you might have avoided this." I know of no means of avoiding this, but either by *rejecting* the doctrine or *concealing* it. But how can one who professes to believe in Christ, and to expect mercy solely through his atoning blood, *reject*, as error and blasphemy, a truth taught by Christ himself, and in defence of which he gave his life? And how can a minister of Christ act the mean, base part of *concealing* the truth of God, or any part of it, for the sake of pleasing men? Could such a vile parasite expect the blessing of God, or the countenance of men? It is a melancholy case; but does not this proceeding of the Conference prove that no man is eligible to be admitted, or continued in the ministry with them, unless he can disown or hide the truth of God, and teach for doctrines the traditions of men?

But it has been said, "*The doctrine is non-essential.*" If this be true, how came God to make it the subject of a special revelation to Peter? How came Christ to attach so much importance to it, as on three occasions to endanger his life in maintaining it? There not being one instance of open persecution against Christ, recorded in the gospel of John, but which is found to have arisen from the fact, that he claimed the character of *Son of God* in his *complex* character, which his opponents considered was *exclusively* divine. How was it that he actually gave up his life in defence and support of a doctrine which is non-essential and indifferent in its nature? It was in proof of this very truth that the Apostle John wrote his gospel. *But these things are written, that ye might believe that Jesus (the complex nature) is the Son of God.* This doctrine was the test of admission into the primitive church: *I believe that Jesus Christ is the Son of God.* The belief of it is the means of high attainments in the divine life, and of victory over the world. *Whoever shall confess that Jesus is the Son of God, God dwelleth in him and he in God.—Who is he*

*that overcometh the world, but he that believeth that Jesus is the Son of God?*

In all these passages the Sonship of Christ is associated with his *complex* character; and yet it is said to be a matter of indifference whether we believe the truth they teach or not. What infidel or profligate could say more?

But it is not impossible that some present may doubt whether the *actual* cause of the expulsion *has* been stated; I therefore beg leave to read the proceedings of a meeting, held in the vestry of the chapel, last Tuesday evening, by the President of the Conference, with the Leaders and Stewards of the Society:—"The President, after prayer, proceeded to show the evil consequences of divisions in Societies. He spoke from experience: he himself having gathered up the wreck of a division, which took place in the south. After affectionately warning us against divisions or splits, and exhorting us to love and unanimity, he said he was ready to answer any question that the brethren might propose, providing it was done in a respectful manner. Brother John Kimpster begged leave to ask the President what was the cause of Mr. Forsyth's expulsion? Mr. Dixon thought Mr. F. should be admitted into this meeting. The President objected to this, saying, he could not be at a meeting where Brother Forsyth was, nor any person who was not a Leader, Trustee, or Steward. Mr. Falkons thought it would be quite in time to send for Mr. Forsyth if his character should be in any way impugned. The President then proceeded to show why 'they east him out.' It was something like the following:—For many years past, some brethren have conversed with Mr. Forsyth upon the peculiar doctrines which he is known to hold in opposition to us as a body. That, at the Conference in 1833, the thing was taken into consideration, and Mr. Forsyth signed a document, pledging himself not to publish his opinions on this subject; and, to the best of his, the President's knowledge, Mr. F. had not done so. Mr. F. continued to stand for Gateshead, until he sent a letter on the second or third day of the Conference. On receiving this letter, the brethren thought Mr. Forsyth should be summoned to attend immediately. Mr. Forsyth returned an answer, saying his health would not permit. The Conference then selected a committee to meet Mr. Forsyth at Leeds, in order to consider his case. The Committee would have *gladly* retained Mr. F. if he had given them any ground to stand upon; but, as he refused to give any PLEDGE, they were left without any alternative,—*they were obliged to expel him.* Mr. Brown said he understood from the President, that Mr. F. had been expelled by that committee, for holding and publishing his views on the Sonship. The President begged leave to correct Brother Brown—it was for *refusing to give any pledge he was expelled.* Mr. Brown thought that amounted to exactly the same thing. The President said that was putting a construction upon his words he never designed; and that there would have been no need for that committee, had not Mr. F.

published his letter. Mr. Falkous said he understood Mr. F. was *bound* to inform the Conference whether or not his views were altered upon the subject. The President answered, he was *not* bound to do so. Mr. Falkous then said, Mr. F. should be called in, as his *veracity* was called in question. The President again objected to Mr. F. being present, and asked Brother Falkous if he thought he would misrepresent the case; and added that he considered himself incapable of misrepresenting it. Mr. Falkous stated, that Mr. Forsyth had more than once stated that he *was* bound to communicate that information to the Conference, and he ought in justice to be present to defend himself. Brother Osbourne also made some remarks relative to it. Brother Hogg stated that the people were all up in arms, and that nothing would satisfy them, and this meeting, but Mr. Forsyth's presence. The President said that he had told us before that he could not admit Mr. Forsyth: that he had given what information he could, and endeavoured satisfactorily to answer the questions put to him. It was asked, why did the Methodist Conference, in direct opposition to the request of the people, remove Mr. Forsyth from Gateshead, and put him down for the Alstone Circuit? The President, in reply, said, as circumstances then stood, the Conference considered *Alstone would be much better to supply than Gateshead with a preacher*. Mr. Braban said, he for one—and he had no doubt many more in that meeting—felt very dissatisfied;—that it was not right that Mr. F. should be refused admittance. (Several cries of No, no; Mr. Forsyth, Mr. Forsyth.) This could not be granted. So, after asking if this was the *only charge* brought against Mr. Forsyth, and being answered, *this is the sole ground of his expulsion*, myself and many others took our hats and walked out."

This document was written by one who attended the meeting; and from it you learn that a refusal to conceal that particular truth, the maintaining of which cost the Redeemer of the world his life, was the *SOLE CAUSE OF THE EXPULSION*. How different the temper of the Conference from that of Mr. Wesley when he wrote the 279th hymn!

The circumstances to which we are now reduced are singular. We must either sin against God, or consider ourselves cast out of the Connexion. It has been objected, if we withdraw, we must leave the houses for our preachers which we have contributed to furnish, and the chapels which we have built and supported, behind. With respect to the preachers' houses and furniture, there might be some difficulty in adjusting the matter, if an appeal was made to law. When persons who have been partners in business separate, the stock or goods on hand are divided; or the matter is otherwise adjusted. Perhaps, it would be difficult to show *why* there should be *less equity* in the church of God than in the world. The conduct of some of our late friends is not very equitable. They require us to submit to the dictation of men, in matters of conscience, who, either through *ignorance or wickedness*, reject the truth of God, and persecute those who hold it; or, they

insist upon it, that, in leaving their community, every particle of property shall be left behind.

The chapels are said to belong to Conference. This is a mistake. In law, Conference is *not known*, it is a *nonentity*. It can neither hold property, sue for property, nor be sued for property. All that is said about the *legal* Conference is no better than a *hoax*, there is no such thing; neither can be until the Conference becomes a *Chartered Body*, or Corporation. The chapels are neither the property of Conference, nor of the Trustees. It is true they are settled upon trust for the use of the Wesleyan Societies, and preachers sent by the Conference are considered entitled to the use of the pulpits. But,

1. It is doubted whether Conference has not by enacting the Test Act, founded upon a note which is in decided opposition to Mr. Wesley's writings generally, and also to the sacred text, completely vitiated the Trust Deed. If the question was submitted to the Court of Chancery, whether the parties who agreed with Mr. Wesley just as far as he agreed with the Scriptures, or those who set him at variance with both, were best fulfilling the intention of the Trust, what kind of decision is it probable that court would give? It is an undeniable fact, that two of Mr. Wesley's notes on the same passage of Scripture happen to contradict each other; of course, both cannot agree with the *text*. And it is equally as clear a fact, that the note which does not agree with the text is made the *test*.

2. Again the trust is vitiated, if the chapel be not occupied by Travelling Preachers, sent by the Conference for the space of three months. Now, the Conference can *only* send preachers in consequence of the people *supporting* them. If, then, the people *withhold their support*, the Conference ceases to exist altogether; and the chapels must be unoccupied as a matter of course.

3. "If a Society of Methodists, usually assembling at the said chapel, shall be dissolved or become extinct; they, the said trustees, for the time being, do and shall, either by public sale or private contract, sell the said chapel and premises to any person or persons who shall be willing to become the purchasers thereof, for the best price that can reasonably be obtained." I am reading from the deed of settlement in Dr. Warren's Digest.

It does not appear, then, that there is much reason for fear; under God, the people who compose the Societies have the power of redress in their own hands. Let them bring the awful departure from the truth of Scripture, with which Conference is so clearly chargeable, under the notice of Chancery; or let them withhold their weekly pence and quarterly contributions for six months only; or let them dissolve themselves as a Society by refusing to take their tickets; and the power and obligations of Trustees, as well as the assumed power of the Conference, are gone for ever.

A deputation having waited upon some of the friends belonging to the New Connexion,

for the purpose of obtaining information upon the nature of that system, and the terms upon which we could be admitted into that body, it was resolved that the deputation now make their report.

Mr. Forsyth, one of the deputation, then rose, and stated that he felt his present situation a critical one. It was not the inclination of an individual that was to be gratified; nor the welfare of a society merely, that they were bound to consult. If the speaker was rightly informed, there were many Societies dissatisfied; hundreds, perhaps thousands, who, by the decisions of the last Conference, were deeply pained, were saying, What must we do? The attention of numbers was turned towards the Society at Gateshead; and their determination that evening would have a powerful and extensive influence. When the question was agitated, what course shall we take? the idea of a detached or independent form of church-government presented itself. It was thought that, by this means, the Societies might be kept together; and that, by the assistance of the Local brethren and the Leaders, the town and neighbouring villages might be very well supplied. If this form of the church was adopted, they would be at liberty to follow the dictates of Scripture and conscience in faith and worship, unfettered by the trammels of men, and exercise the right of choice in the person or persons who should be their ministers. Then there would be a degree of confidence and affection between the pastor and the flock, which neither did, nor could exist, under the Itinerant system, while strangers were sent among them, and removed at the will and pleasure of the Conference; not unfrequently in opposition to the feelings and wishes of the Societies and Circuits. It was also concluded that sooner or later the prejudices of the Conference must yield to the wishes of the people, and delegates be admitted into their assembly. Then, if we thought good, it would be easy to return to the old body, and act in concert with them as though nothing had transpired. The speaker himself had been pleased with the idea of a separate small body. He had been harassed, almost every year, with removals from Circuit to Circuit; and was very weary of being tossed about from side to side, and from end to end of the kingdom. Whatever unpleasantness had existed between himself and some of his brethren, he had, for the most part, indeed he ought to say altogether, been kept from any thing personally disagreeable with his people. It was, therefore, felt to be pleasing, to be likely to have done with arbitrary men, and no more to be at their disposal. These were some of the reasons which induced them to wish to be an independent body.

But it was found necessary to look at both sides of the question. There were some difficulties in the way, and these must be noticed.

1. An independent system would be injured, perhaps broken up, by the loss of health, or life, on the part of the individual, whom they might choose for their pastor. Pleasing as the thought of a settled home, an affectionate people, and a regular ministry, might be to the speaker, yet he could not dis-

guise from them his fears upon the question. He was satisfied of their regard to himself, as well as of the sincerity of his own to them. But he might become incapable of serving them; or he might shortly die. This would throw them into confusion; and might possibly lead to the dissolution of their Societies. To form a system which was in any way suspended upon the life of an individual, did not appear the more excellent way.

2. It would be difficult, perhaps impossible, to found a system that would be agreeable to all. In throwing off the fetters of the Connexion, many will be planning and devising various systems, which might not be easily reconciled, or blended together. What might do very well for the town, might not happen to please the country parts of the Circuit. And it should be kept in mind that the town does not stand alone. Many of the Societies in the country are determined to go with us; and it would not be right to say, you shall not. Numbers are disgusted and pained with the proceedings of the Conference, and cannot remain happy in connection with it. It is, therefore, necessary, that every individual give up his own will, his own inclination in the case, and look only at what is likely to promote the good and welfare of the many; and whether the detached form of church-government, which has been contemplated, could be adapted to the accomplishment of this, may be justly doubted.

3. There is no possibility of a ministry existing, that would be sufficient for the exigencies of the case. To preach, constantly, with acceptance in the town, on the Sabbath, the week must be spent in reading, study, and collecting materials for the edification of the hearers. Unless this was the case, the ministry would soon be insipid, and lose its influence. But such habits would not, neither could they, exist in union with that laborious, busy itineracy, by which alone the villages could be supplied. To reconcile the two is impossible. In addition to this, you are Methodists, and have been accustomed to a change in your ministers; the variety produced by this, or these changes in the ministry, has been found pleasing and profitable. It is not likely, then, that all of you would long be satisfied with the labours of the same individual. If this happened to be the case, there could be no such thing as stability among our people; their union would soon be dissolved, and their system would soon fall to pieces. Nothing will please those so well, from whom we separate, as to see us assuming the detached form of church-government. They will expect our halting; they will calculate upon our downfall; and anticipate a triumph in our ruin.

4. The reform in the Conference, for which some are fondly looking, is likely to be distant. Nothing but the force of public opinion will bring it about; and that opinion must be loudly and repeatedly expressed. But whatever opinion men may have on the question, they have no means of expressing it. If a preacher be present at a meeting, he allows nothing to be said upon the subject; if he is not present, the

meeting is declared illegal; and those who call it are liable to expulsion. To express then an opinion to the Conference on this subject, with the least probability of success, is impossible. This is understood by our people to their sorrow; and, therefore, they make no attempts of the kind. The President, on his late visit to this town, stated that the last Conference received *only* two MEMORIALS on the subject of lay-delegation; one of these was your own; the other was from some part of Scotland. It is, therefore, clear, that our people are subject either to indifference, or despair, or both. What hope, then, can we entertain of reform under such circumstances? Is there any reason for such a hope at all? Rather, is there no reason to believe, that disappointment will continue to laugh at hope's career, and that life will be consumed in groundless hopes and idle wishes.

5. The prospect grows darker when we contemplate the *temper* of some men in the Connexion. Is there any thing conciliatory in it? The dying Redeemer thanked his heavenly Father, because none of those whom He had given him were lost, but the son of perdition; and his apostles, among their people, were kind as a father and gentle as a nurse, that they might preserve them, and keep them from wandering and falling. But is there not a different temper in existence now? Is there not a disposition to act the part of him *who scattereth the sheep*? To say nothing of individual cases of oppression, are not the examples of Leeds, Derby, and Truro, proofs in point? Is not the language of many of our preachers indicative of a spirit, the reverse of that of Christ and his Apostles? Are they not saying, "If you are dissatisfied, you may leave us; we can do without you. If ten thousand go, we can do without them; if a hundred thousand go, we will try to do without them. If your Circuit or District were blotted from the map of Methodism, what should we lose?" What hope of reform can be indulged, when this language is grating upon our ears, and what more common than such language? Will any one deny that it indicates a disposition to shiver the Connexion to pieces, rather than regard the wishes of the people?

6. But supposing their temper softened, and their conduct conciliatory, yet what confidence can we have in men, who, presuming to legislate for the church of Christ, prove themselves to be so ignorant, as to be unable to distinguish between the truth, maintained by the dying Son of God, and the idle notions of his murderers? What confidence could we have in their ministry? What hope of the blessing of God upon it? Is it not a fact, that the men, whom they denounce heretics, are more owned of God, in their ministry, and made greater blessings to his people? The Son of God says,—"*And if the blind lead the blind, both shall fall into the ditch.*" The Conference has given some proofs of blindness, in relation to the matter which has brought us together this evening. In their zeal to criminate Dr. Clarke, they have criminated the Lord Jesus Christ himself, because he taught the same thing. Such

a fact can only be resolved into the want of acquaintance with the Scriptures; had not this want existed, the mistake had never transpired. When we find them rejecting as heresy, or treating as non-essential, *a truth*, so attested, as though mortals could tell their Maker how far he was to be believed, and *consigning to the empire of Satan* those who are not like-minded, with what hope can we look up to them for comfort and instruction? Can any advantage be expected from fellowship with such men?

7. But, could these things be surmounted, the scheme of independency is not expedient. Union is strength; and, as we are called, not only to *avow* the truth of God, but to *propagate* it, it is necessary to be strong for the work. Already is the church of Christ divided into too many sections; it is feeble because existing in so many parcels. A combination of some of these detached parts would furnish a great force, that would bear powerfully upon the evangelisation of the world. As Methodists, activity is your element; to bring wanderers to God, is your work. To be unemployed, would be death to you; to be engaged heartily and fully in every good work, is your delight. You cannot consent to live long without being employed; and I know of no system that can be invented, that will afford such scope for your energies and zeal as that from which you are driven.

The question then is, What is to be done? To this, some judicious persons have said, *Unite with the New Connexion.*

To understand this, you must remember that dissatisfaction is not a *new* thing in Methodism. It existed prior to the death of Mr. Wesley. His love to the Established Church led him to prohibit the preachers in connection with him, from giving the Sacrament and preaching at the time when there was service in the Church. This occasioned some uneasiness in the Societies; they considered themselves a separate people, and wished to have the ordinances administered by their own preachers. By refusing to accede to their wishes, and urging them to attend the Church, he made them still more and more dissatisfied. It must be allowed that Mr. Wesley's prepossessions here misled him. His love to the Establishment was a clog to him, and a blot upon some of his proceedings. (Here an objection was made to the speaker using too strong language. The speaker proceeded, having answered the objection.) The respect, however, which the Societies had for Mr. Wesley as an eminent servant of God; the debt of gratitude they owed to him as the instrument of their salvation; a wish not to disturb the peace of his declining years; and the hope that after his death they would enjoy more freedom, kept them quiet.

But when that great man was taken to his reward, the people began to claim their rights as New Testament Christians; and a more liberal state of things was demanded. Some of the preachers were for meeting the wishes of the people, and adopting liberal measures. Others were for opposing them. Among the liberal party, Mr. Alexander Kilham stood prominent, and maintained the rights of the people. The Tory party then,

as now, proved the strongest, and Mr. Kilham and his friends were separated from the body, formed another community, and laid the foundation of what is now called the New Connexion. This took place in the year 1796. The seceders amounted in number to about *five thousand*; since then, by the blessing of God, they have multiplied in number, and risen in respectability. At their last Conference, the thirty-eighth, their number was about *fifteen thousand*; and their prospects of increase and prosperity were never so flattering as at present.

In this Connexion the principle of representation is carried into effect from first to last; and we have in it all that is good in Methodism, both in *doctrine* and *discipline*. Nothing but its abuses are wanting. Of course members and preachers consider each other as *brethren*; not as *masters* and *servants*. The laws by which the Connexion is governed, are made with the consent of the people and preachers; neither party can legislate without the other. This is in accordance with the New Testament.

Speaking of the primitive church, Mr. Allin justly says, "So far were the *apostles* from *detaching* themselves from the churches (congregations) in matters of legislation and government; so far were they from *sitting alone* as the fountain of law, and the source of authority, that the New Testament has presented before us *no meeting held by them*, either to consult the welfare, or to give law to the churches; but in such meeting the churches were associated with them, and were admitted freely to join in their counsels, and in every act of legislation and government.

You will see the proofs of the correctness of this statement, by consulting Acts vi. 2, xv. 22; 1 Cor. xvi. 3. In this Connexion, then, we see Methodism brought nearer to the Holy Scriptures; and all its advantages combined with a degree of Scriptural freedom, which does not exist in the *other*.

But it is time to lay before you the information obtained by the deputation appointed to wait upon the friends of the New Connexion. And here I beg to acknowledge on my own part, and the part of those who attended with me, the courteous, kind manner in which we were received. The friends seemed anxious to communicate, in the most frank and obliging way possible, all the intelligence we wanted. The following are the questions proposed:—

1. Could our members be recognised as members of society among you, without any abridgment or suspension of their privileges as such? Certainly: coming in a body they would be considered among us exactly as they were considered in the body which they left, without putting upon trial, or anything of the kind.

2. Would our Leaders and Local Preachers be subject to any trial or probation in consequence of such a change; or any hindrance in their work? None at all. Members would be received as members; Local Preachers as Local Preachers; and Leaders as Leaders.

3. Would the Travelling Preacher, or

Preachers, labouring among them be subject to any trial or probation, or suspension of privileges or labour, allowing there were no objections to character, ability, or doctrine; would they stand upon the same, or similar footing with the other preachers in the Connexion? In such as yours, we know of no reason why they would not; we believe at the Conference everything would be amicably adjusted.

4. If young men of promise offered themselves for the itinerant work, upon what terms would they be accepted? They would be treated exactly as if they had belonged to the New Connexion; we have nothing like the Test Act.

5. In case this, the Gateshead Circuit, should wish to *retain* the preacher or preachers upon it at present, to what length of time could they be gratified? Our preachers, who are married, usually stay two years upon a Circuit; three, if the friends wish it. And, though the thing is not common, yet they have been returned to the same Circuit after the absence of two or three years.

6. What pecuniary obligations would this Circuit incur by such a union? How many collections have you? And what for? One collection is made for the Children's Fund: out of this fund all the children are supported: this is done that poor Circuits may have no reason to object to preachers on the ground of their having families. Another collection is made for the support of Missionaries, of whom we have *eleven* employed in Ireland. And the yearly collection, which is made in the classes in January, and in the congregations in April.

7. Supposing Gateshead, as the head of a Circuit, should find it necessary to provide a chapel, what mode of settlement does your Connexion require? What power and influence have the Trustees and Societies? We have the draught of a deed which is commonly used. But by this the chapels are secured to the *Connexion*, not to the Conference; and, should an improper preacher be sent to a Society, or Circuit, the Trustees can reject him; should another come, they can refuse him; and if the Conference fail to send suitable supplies of preachers, the Trustees can choose one for themselves. But, in fact, Trustees are confined to no particular mode of settlement.

8. Have your people any voice in the choice or rejection of their preachers? Our Conference is composed of an equal number of preachers and lay delegates. When they meet, after choosing the President by ballot, and naming the Secretary, five persons are voted by ballot; two preachers and three laymen one year; and three preachers and two laymen the other year; to form a Stationing Committee. When they begin their work, the stations are taken in alphabetical order, and the delegates of the Circuits called in separately, and asked how many preachers they want, and who are the men. When two or more Circuits want the same man, the delegates from these are called in together, and the matter adjusted as well as possible. On completing the stations, all the delegates are called into the room where the Committee



sits, and the list is read. This is done three times before the appointments are considered final.

9. Are you attending to Sunday Schools, and to Missionary work, and to what extent? We have Missionaries in Ireland, as before stated; and as we are uniting with a large body of Methodists in America, who are disposed to adopt a form of church-government like our own, we expect to be able to engage in the Foreign work in conjunction with them very soon. Sunday schools we have, as well as you.

10. What facilities have your people for obtaining books? We have a Book-room, like the Old Connexion; two monthly magazines, one at *sixpence*, another for children, at *twopence* per number; and other works are upon sale, which can be had by the monthly parcels.

11. Have your Local Preachers, as such, any voice in the Quarterly Meeting? They can attend and advise, but are not allowed to vote unless sent as representatives of the Societies, every twenty-five members of which can send a representative. This is done to prevent the people from being governed by the Local Preachers.

As far, then, as we can see, everything we want is here made ready to our hands without any trouble. Is representation in Conference wanted? Here it is. Do we wish to retain all the divinely appointed and prudential means of religious improvement, which we have formerly enjoyed? They are all here. Do we feel disgraced because the Conference, under the plea of neutrality, has identified the Connexion with the Established Church as connected with the State? Here are a people who disavow such a Connexion. Have we been tried by the ignorance and intolerance of a dominant party, who will act like lords over God's heritage? Here is a Connexion in which such a party cannot exist. Have we been distressed on learning that a *test* exists, to which no man can subscribe, in the sense in which they explain it, without implicating the Saviour of the world in error, and making the Holy Scriptures a mass of absurdities? Here we have no such iniquitous *tests*; the rights of conscience are not invaded. Do we wish to be actively employed in the Saviour's cause? Here are scope and employment for every talent and for every individual. What, then, shall we do? What course shall we take? Shall we endeavour to strike out a new path, when here is one marked out before us? Shall we venture upon untried schemes which *possibly* might succeed, but which *very probably* will fail, when here is a system, long tried and working well, prepared to our adoption? I feel painfully anxious in submitting this question. After seeking information and divine direction from the *Father of Lights*, I must acknowledge, that, to my mind, this appears the way of *duty* to me, and the way of *safety* to you. But I know that many feel otherwise. They object to this proposal, and believe they can do better for themselves; and, while many are saying *come in*; and others are saying *go in, go in; we will go with you*, they hesitate.

But what are we to do? You have expressed your determination to have no more communion with men who have expelled one of your preachers, *arrogantly for no other reason* than because he believed the doctrine which the dying Redeemer maintained at the cost of his life, *was truth*; and refused to engage to conceal his conviction of the fact. This determination is published to the world, and recorded in heaven. You are now called upon to express your further determination upon the *steps* to be taken next; and upon the steps we may now take, depends, under God, not only our own welfare, but that probably of thousands. I beg to submit to the resolution already brought before you, "*That we unite with the New Connexion.*"

Mr. J. Grant, of Newcastle, supported the resolution in an able and eloquent speech, in which he maintained that the Conference had lost its way in becoming a legislative body. That, for several years, he had observed a growing spirit of unholy domination in the Connexion. That he had been expelled from the body for not giving up the rights of conscience and the liberty of an Englishman to think for himself, and express his thoughts upon public questions, at the dictation of others. That Messrs. Stephens and Forsyth had acted like men of God: they both had the truth on their side, and had manfully avowed it. And, that the most judicious way in which they could act, would be to discard the intention of multiplying the parts into which the church of Christ was divided, and unite with the New Connexion. He seconded the resolution.

After requesting none but members of Society, and those who intended to become such, to vote, the resolution was put by the Chairman; and, with one exception, carried unanimously. The meeting, which had been requested not to cheer the speakers, but keep silence, now broke through the restraint, and loudly expressed its approbation. Succeding speakers increased the satisfaction of the meeting by bearing witness to the readiness of the country societies to unite also.

After a few little matters were noticed, the meeting concluded with singing and prayer; a meeting, the decision of which is likely to have a powerful and extensive influence upon Methodism, not only in this Circuit, but to some distance in the surrounding country.

Some of the friends of Mr. Forsyth, who have not seceded from the Old Connexion, in Gateshead and Newcastle, have expressed their esteem and affection for their late minister, by handsomely presenting him with the "*Universal History*," in sixty-five volumes.

September 15, a meeting was held in Newcastle consisting of the Rev. Thomas Allen, and James Dixon, Esq., of Sheffield, members of, and a deputation from, the Annual Committee of the New Methodist Connexion, the itinerant preachers, officers, and representatives of the Societies in that Circuit, on the one part; and the Rev. Joseph Forsyth, with various official persons, Stewards, Trustees, Leaders, and Local Preachers, late of the Old or Wesleyan Connexion, and others, on the other part,—the Rev. B. Earnshaw, Superintendent, in the chair.

Mr. Forsyth having professed his cordial belief of the doctrines of the Connexion,—his approval of its mode of church-government,—and his determination to maintain its discipline, and to labour with and amongst the brethren, as a faithful minister of the Lord Jesus Christ, to promote the interests of His kingdom,—it was agreed—

1st. That the Gateshead brethren do provide a suitable house and furniture, and other things needful for the comfort of Mr. Forsyth and his family. That a good chapel be erected in Gateshead with all reasonable speed; and so soon as needful, contributions can be raised, and a proper site obtained. And that the present members, amounting at least to 600, be properly organised, and every effort made, in humble dependence on the Divine blessing, to render Gateshead a respectable circuit.

2nd. That Messrs. Allin and Dixon, on behalf of the Annual Committee, and so far as their authority extends, do confirm the previous offers of the Rev. B. Earnshaw and brethren of the Newcastle Circuit. That the said Rev. Joseph Forsyth and his brethren be received with all Christian affection, in the same order, and holding the same offices, as in the Old Connexion; and as entitled to equal privileges with their brethren of the New Connexion. And that Mr. Forsyth be received as a married Itinerant Preacher in full Connexion; and that it be recommended to the next Conference that he enjoy the same privileges as other preachers who have travelled twelve years in the New Connexion, on the customary conditions.

It was then resolved unanimously:—

1st. That these mutual agreements be adopted and confirmed by the meeting.

2nd. That Gateshead be a distinct Circuit, holding its own meetings, and transacting its own business,—that it have the privilege of sending two representatives to the ensuing Conference,—and that, in order to facilitate its organisation, according to the rules of the New Connexion, it be favoured with the assistance of the Rev. B. Earnshaw and friends of the Newcastle Circuit, during the present year.

3rd. That there be such an interchange of Itinerant and Local Preachers in the two Circuits, as may be agreed upon by the proper officers and representatives, regularly assembled for the purpose.

4th. That, as the Gateshead Circuit is extensive, the Annual Committee be requested, if possible, to send a young man who has travelled two years to assist Mr. Forsyth in the duties of the Circuit, and in the more effectual spread of the Gospel.

A deputation from the Independent Methodists of Newcastle and Gateshead, who were driven from the Old Connexion in 1819, by the arbitrary and political conduct of the Revs. E. Grindrod, Edward Batty, and others, attended the meeting, for the purpose of uniting with the New Connexion also: and, after receiving their statements and proposals, and deliberating thereon, it was unanimously resolved,—That they be received into full Connexion, in the respective Circuits.

The meeting was conducted in a spirit of candour and liberality, which was highly pleasing and interesting; and, when the business ended, was closed with prayer.

On the evening of the same day, a social meeting of the preceding parties and their friends, with other friends of religious liberty, was held in the Turk's head long room, tea being provided by the landlord, Mr. Hogg; but such was the intense interest excited by the occasion—though comparatively little publicity had been given to it—that the room was quite insufficient to accommodate the company, large parties having to wait till others retired from the tables. After tea, the tables being removed, and the large room put in tolerable order, the Rev. Mr. Earnshaw was called to the chair, when an overflowing assembly was addressed by the deputation,—the Revs. J. Forsyth, A. Scott, C. Atkinson, J. F. Grant, and others, on the various subjects which had originated the meeting.

James Dixon, Esq., who had been a member of the Old Connexion for thirty-five years, but constrained to leave, from the arbitrary power claimed and exercised by the preachers, showed the great advantages of the representative mode of government in the New Connexion, by which the mutual interests, both of preachers and people, were secured;—that they knew nothing of close meetings or partial interests;—that no preacher had the power to defeat the ends of a meeting, by refusing to put a motion or vacating the chair, and that the principles and institutions of that body were well adapted to promote personal and general usefulness and piety.

He was followed by the other speakers named above, who noticed the case of Mr. Forsyth, his unjust expulsion, the causes which led to it, and the kind and cordial reception of himself and friends by the New Connexion;—the absurd charge of "rank Unitarianism" brought against him by the editor of the *Newcastle Journal*, with his professed inability to understand Mr. F.'s views;—the charge of ignorance and incapacity to understand the question on which he had been expelled, brought against the people of Gateshead and Newcastle, by those who were in that predicament themselves;—the extensive diffusion of religious and general knowledge, and consequent improved state of society;—the impolicy and iniquity of the Methodist TEST ACT, and abandonment of John Wesley's principles by his successors, he having never considered the subject dangerous, nor made it any term of fellowship; and they having expunged sixteen paragraphs, containing original and highly important principles of Methodism, from the last edition of his works, principles on which the New Connexion had acted, and were acting.

The Rev. T. Allin then addressed the meeting in an able and highly interesting speech, in which he drew a just distinction between the essential doctrines of the Scriptures, and those minor subjects on which the Divine Being had left his servants more at liberty; that, whilst uniformity was needful in the

one case, mutual forbearance and charity were equally needful in the other. The evil of *Test Acts*, illustrated by a dispute in their Magazine, on "Elijah fed by the Ravens," which, if legislated on, might have produced similar effects;—that the ministry alone is not the church nor the seat of power, but with the people;—that, where the former had been the case, one party had always been lords, and the other slaves. The New Connexion originated in vindicating those principles of religious liberty, which were only now being recognised and acted upon by Christians generally; and that the men of 1797 were nearly half a century in advance of society, had great difficulties to encounter from that cause, and from open foes and false friends, who deserted their brethren from interested motives, and fear of evident difficulties. The question had been often put—If the system be so good, why does it not make more rapid progress? But those who ask such questions are seldom disposed to look attentively at the subject. It is a certain fact, that truth always meets with more opposition, and has much more of prejudice and passion to contend against than error; but the system has surmounted these difficulties, and is now rapidly triumphing over them; and, if the means and numbers of the two systems be compared, it will be found that the progress of the New Connexion—especially during the last eight or ten years—has been much greater than that of the Old in proportion; and, as its principles are those of the New Testament, its friends need have no fear for the final results, &c.

#### MEETING OF WESLEYAN-METHODIST DELEGATES AT MANCHESTER.

September 24, in the afternoon, a considerable number of class-leaders, local preachers, and trustees of the different societies of Wesleyan Methodists throughout the kingdom, holding scriptural views regarding church establishments, agreeably to the public invitation of their brethren of the Ashton and Oldham circuits, met in George-street Chapel, Manchester, for the purpose of considering the course to be adopted at the present crisis:—"in consequence," the notice added, "of the extraordinary decision of the late Conference as to the opinion of Mr. Wesley on the subject of church establishments; which decision has not only induced the withdrawal of a valuable minister, the Rev. J. R. Stephens, from the Connexion, but has placed the whole body of the Wesleyan Methodists in an attitude of hostility towards the great majority of their brethren of other denominations in the Christian world."

After some delay, the chair was taken by Brother Smith, one of the delegates from Halifax, until the arrival of John Cheetham, Esq., of Staley Bridge, who was expected to preside. After prayer and singing, Brother Smith commenced the proceedings. He considered it an honour to have been a member of the Connexion for upwards of twenty-three years, that he had been a local preacher fifteen years, and a class leader fourteen, during which he had

established two classes, one of fifteen and the other of eighteen members; all of whom, when the hand of priesthood was lifted for his expulsion, in the sympathy of their souls, went with him.—Mr. Smith went on to state, that when the sentence of expulsion was carried into execution for the immoral crime of advocating the separation of Church and State, the persons who acted with him were only eighty in number, but now they amounted to 110; the addition being caused by souls principally snatched as brands from the burning. Their little band had suffered much persecution from whence they had least expected it; they had been treated as the off-scouring and scum of the earth, but with the help of the Lord they were resolved to go on, not doubting but their principles would ultimately triumph.

Mr. Cheetham here entered the chapel, and in accordance with previous arrangements took the chair. The business of the meeting then proceeded with the reading of a great number of letters from London, Liverpool, Nottingham, Gateshead, Sheerness, Dundee, Leeds, and other places which could not conveniently send representatives. These communications, without exception, condemned the decision of the Conference in the case of Mr. Stephens, as decidedly opposed to the principles and constitution of Wesleyan Methodism; but with regard to the plan or mode of action to be adopted under the circumstances, some difference of opinion seemed to be entertained. On the one hand, some recommended that Mr. Stephens should itinerate throughout the country; whilst on the other, it was suggested that he and the other expelled members, together with the voluntary seceders, should unite with the New Connexion; others again suggested the propriety of a new and independent society being formed. The reading of the letters being concluded, the several delegates were desired to come forward; but as it was considered objectionable that their names should be mentioned, they were called by the names of the towns which they represented.—Mr. Stephens expressed an opinion that mentioning names at this period might have an injurious tendency.—The towns which had sent delegates were then read over, and found to be the following:—

Ashton,	Macclesfield,
Birmingham,	Oldham,
Glossop,	Stockport,
Halifax,	Staley Bridge,
Launceston,	Whitehaven.

The Secretary, Mr. W. W. Tookey, then called upon the delegates to state the opinions of the bodies they had been sent to represent.

The Birmingham Delegate first responded to the call. The brethren of that town, he said, conceived some plan to be necessary to be adopted for the purpose of procuring a reform in their own body. They considered that there was no occasion for them to forsake the Old Connexion, although such an occurrence had taken place, as the case of Mr. Stephens. The people of Birmingham thought that some steps should be taken to

obtain the admission of laymen to Conference, for they were convinced that no good could accrue whilst the doors of that body were closed to them. They were decidedly of opinion that they should not join the New Connexion. There were a great number of very liberal men in Birmingham—of men willing to come forward with their money—but they did not expect to gain their object immediately, for they knew it would require time before it could be accomplished. One plan had been proposed in Birmingham and readily adopted, namely, by all means to support their trustees, who in almost all places were a suffering body of men, and in a peculiar manner under the control of the preachers. At Dublin and at Dudley, the people had determined to support the trustees. The view, therefore, of the brethren of Birmingham was, on the one hand, to support their preachers and to keep their people together, and not to encourage dissensions or divisions; and, on the other hand, not to allow the preachers or the Conference to dictate and domineer over the people, as if they were vassals or slaves.

Mr. William Knott, one of the deputies from Oldham, next came forward, and at great length narrated the circumstances which had taken place at that town connected with Mr. Stephens. Mr. Knott's address was loudly applauded, and listened to with marked attention.

Mr. John Warhurst, of Ashton, next presented himself, and stated the leading circumstances which led to Mr. Stephens's expulsion: after which Mr. Tookey read the following document, as containing the view of the Ashton seceders, which, it will be seen, is in the interrogatory form:—

"Do we consider ourselves Wesleyan Methodists?—No; most of us having been either expelled or left without ticket.

"Is it our wish to return to that society?—No; not under its present existing constitution.

"In what way shall we hereafter worship God, and enjoy Christian fellowship?—First, by joining some already existing church; or, second, by forming a new church;—a new church so far as we are compelled, under existing circumstances.

"What kind of a church?—Apostolic.

"What was the apostolic church?—A company of men called Christians, who strictly adhered to the laws of Christ as the rule of their life, and the doctrines of Christ as the ground of their faith and hope, amongst whom the word of God was faithfully preached, the sacrament of the Lord's supper duly administered, and the baptismal right performed by the pastor or bishop, assisted by teachers (or local preachers), &c.

"What were the doctrines of the apostolic church?—The same as taught in the epistles of the various apostles, addressed to the then existing different churches in different places.

"What shall be the specified rules adopted for the government of the church?—Those which are specially laid down by our Lord and Master Jesus Christ, in the four gospels; and no rule or law shall be framed in the

church but what is formed upon them, either in the spirit or the letter."

He added that about 700 had seceded, and that they at present stood a well-organised and determined body.

Mr. Smith, of Halifax, said the society there stood at 110; they daily paid their penny a week, which, however, was intended to be withheld from Conference, and they were now waiting for Mr. Stephens to visit and give them tickets. They were far from wishing to join any other society, but they were desirous of having a regular or itinerant minister appointed to them. The name of Joseph Rayner Stephens stood high at Halifax, both among churchmen and dissenters; in fact, among every class but the Wesleyans.

The Whitehaven delegate read a series of resolutions agreed to at a meeting of the body to which he was attached. They were condemnatory of the conduct of Conference in regard to Mr. Stephens; and recommended a stoppage of the supplies as the most effectual means of procuring a redress of their grievances. They were for having delegates appointed to attend at the next Conference.

No more delegates showing a disposition to address the meeting, the Chairman suggested that they should adjourn for a quarter of an hour (it was now six o'clock) to take refreshment, and afterwards resume, when Mr. Stephens would address the meeting at some length.—An adjournment then took place, and it was nearly an hour before the business was resumed.

Mr. Stephens afterwards proposed to the consideration of the meeting, and for its adoption, without knowing that any seceder could be found, a series of resolutions; and then commenced an address which occupied him upwards of two hours and a half in the delivery. He alluded to the cause of his first public appearance in Manchester—the present being his second—namely, when he attended the summons to appear at the District Meeting, there to answer, in the first instance, the charge made against him; which meeting he attended with high anticipation, confident in the truth of the principles which he had avowed, and the avowal of which had been the cause of his citation. He then submitted the first resolution: he proposed them entirely on his own responsibility. The chairman and himself—the chairman as general in chief, and he (the speaker) as a subaltern—had struck the first blow at a separation of the Church from the State, by attending the first meeting on the subject in this district, at which the present chairman presided: and also by the establishment of a society, which had for its object the eternal separation of the church from political power. But he should confine himself that night to a statement of the considerations which ought to influence Wesleyan Methodists in this matter. He denied having ever violated one jot or tittle of the laws of Methodism, from the time of his official connexion with it to the hour when he appeared in London, before Conference. He had never even had a five minutes' conversation on the subject, worth re-

cording, with his official chief (the superintendent). He had told him, that if he *commanded* him to abstain from attending any meeting, he would have obeyed him; but he would have summoned him the next day before a District Meeting, for having infringed upon his personal privileges. But he had good Wesleyan grounds for all that he did. Young though he was, he still knew something of the aboriginal character of Wesleyan Methodism; and he would presently show the meeting, from extracts which he purposed reading from the works of John Wesley himself, that the part he had taken was in strict accordance with the sentiments and opinions of that great and pious man; nay, he found on consulting those works, to which he had certainly not paid such minute attention before the present proceedings—he found that all the speeches he had delivered on the subject of a separation of Church and State, were almost *verbatim* transcripts of the writings of Mr. Wesley. When he made the discovery, he had communicated thereon with the leaders in the charge against him; and he had so far nonplussed them, as it seemed, that they abandoned, at the District Meeting, the first great charge, that of seeking for a severance of Church and State, and had recourse to inferior and contemptible ones, of insubordination and contumacy. And would it be believed that he had continued in the discussion of the question for two months after the first public declaration of his opinions, before any intimation was given to him of the impropriety of his conduct; and that in the mean time he had rather advocated the superintendent's case than his own, in contending that the members had no right to take their petitions into the chapel for signature, but that they ought to have taken them round from house to house, rather than have even grieved the mind of their superintendent. Twice had he himself refused to announce from the pulpit where the petitions were lying for signature; and he could give a hundred more instances of his never having stood in opposition to the superintendent, but rather of having enforced his authority. When the charge against him was first put into a tangible shape, he saw at once that the thing to be tried was not the culpability of Joseph Rayner Stephens, but the question of Church and State. On this point, however, he felt secure and confident in the opinions of Wesley himself; and he was ready to meet any member of the Wesleyan body, who ventured to say that Wesley was an advocate of a Church and State connexion. He regretted that the public had heard so much of Joseph Rayner Stephens, and so little of the real question. But so anxious had he been that the latter should be fairly discussed, that of the series of resolutions agreed to at the District Meeting, he had declared his willingness to allow all those resolutions to stand, that were intended to cover him with ignominy,—he would not urge a murmur of complaint against these, if they would allow the second and third resolutions, which referred to the question of the

Church, to stand also. When, however, he heard the resolutions read over, he found that the question of the Church was committed in the resolutions, he refused to give the required pledge of non-interference for the future, if that question were not carried free and uncommitted to Conference. But the directors of that meeting had other things in view; they wanted to commit the principles of Methodism, from Dan to Beersheba, to the principles of Toryism, and therefore they refused.—Mr. Stephens then proceeded to read numerous extracts from the writings of Wesley, to show that he had invariably been hostile to a state church. It was true that he had expressed attachment to the Church of England; but it was purely in its spiritual character; and he had always condemned its connexion with the State. Some of the expressions were so strong, that it was impossible any doubt could remain, after reading them, of Wesley's sentiments on the Church question; indeed they were so conclusive, that one of the delegates interrupted Mr. Stephens, to ask him whether many of the extracts he had read were not omitted in the late editions of Mr. Wesley's works. Mr. Stephens replied, that they certainly were so omitted, although they appeared in the editions of the works published during Mr. Wesley's lifetime. This statement occasioned great surprise in the meeting.—Mr. Stephens afterwards read extracts from the sentiments of other fathers and brethren of Methodism, to rebut the charge of having acted in opposition to their sentiments and opinions; and in these he was as successful as in his quotations from Mr. Wesley. It was stated that his (the speaker's) revered father had approved of the proceedings of the Conference. He denied it; that venerable man disapproved of those proceedings; he had said that during his connexion of half a century with Methodism, during which time he had filled almost every office up to that of president, he had never seen so tyrannical and unconstitutional a sentence; and he had declared to him that it was only part of a plot of certain individuals to place Methodism on a new ground. He knew what had been going on in the King's cabinet, in the House of Lords, and in the Conference; and he was not going to be bound while Jabez Bunting was free. With respect to his treatment by the Conference, he said that he had asked for a copy of the resolutions passed respecting him, and had been refused. He then asked what was the real meaning of those resolutions; and although nine-tenths of the preachers had deemed them to be binding upon all the body, it was at last reluctantly admitted by the leaders, that they were meant to bind him (the speaker) alone, and to leave all the rest free. He asked for a half hour's friendly interview with Mr. Bunting, who was the reputed author of the Manchester minutes, in order that some good understanding might be come to. He did not know that the Conference denied this request, but Mr. Bunting declined it. But why all that affection for the church, so suddenly entertained by the Conference—



the church which had spurned and scoffed at them so much. He would tell them; and if Robert Newton denied its truth, let him produce his written denial, and he (the speaker) would give a written reply. The reason was, that those who moved and supported the Conference resolutions, knew full well that whenever a reform in the Church of England took place, a reform must also take place in the Methodist Conference. All this friendly regard for the Church of England, therefore, was merely a screen to ward off the attacks from their own institution.—After stating that his resolutions were the production of an Ashton operative, which he had merely drawn up in a style more fitted for the public eye. Mr. Stephens described the attachment he had always felt for Methodism, having been fed by its pence, and been brought up under its shadow; and sat down amidst loud applause.

After a short discussion as to the further course to be adopted, the meeting finally adjourned at ten o'clock, to nine on Thursday morning, having been just seven hours in conference.

On Thursday, accordingly, the meeting was resumed, when Mr. Stephens proceeded with his series of resolutions. He addressed the meeting at great length upon the subject of each resolution. He congratulated them on their determination to free themselves from the imputation fastened upon them by the late Conference canon, and exhorted them to prosecute their purpose with mild but manly boldness. They had everything to hope; nothing to fear, but from their own sluggishness or cowardice. Their brethren everywhere would reproach them, the world would despise them, and their very children would almost disown them, if they allowed themselves thus to be bound hand and foot and thrown over, wholesale, to the enemy. He found fault with no man for differing from him in sentiment, but loved him the more for the integrity with which he maintained consistency of principle and practice. Diversity of sentiment, whether in politics or religion, ought never to unsettle or break up private friendship. With him it never had and never should. He would, as the Indians say, shake hands in his heart with every one who showed himself a man and a brother. He had always fought fairly and honourably. There was no closed doors here, no surreptitious statements. The gentlemen of the press would put all in print and lay it before the public. He avowed himself the author of these resolutions, and would hold himself responsible for them. He would be ready to prove the truth of the principles they contained—any where and in any way the asserters of prelatical power might select. These truths would gain ground every day. He could assert—as far as his own knowledge went, and on the evidence of his father, who had known the Connexion half a century—that the bulk of the people were Dissenters, and never could be brought to embrace high Church principles. The united and long-continued attempts to do this had miserably failed. He believed the majority of the

preachers to be of the same opinion; but there were many reasons why they would not now and at once openly avow their sentiments. The people must aid these men—make common cause with them. Surely the men of Manchester would not forsake Dr. Warren. No one, not of the Conference, could be aware of the sacrifices he had made in this assertion of independence. The man in the iron mask was now discovered, and this detection was made by the most amiable and gentlemanly of Christian ministers. Such a man as they all knew Dr. Warren to be had been foully maligned, by one who, so far from speaking advisedly, had certainly spoken most unadvisedly with his lips, in describing his (the Dr.'s) opposition to a want of principle—and to low ambition. Hear what the Doctor said, and then let the world judge. "Is not the silly calumny, communicated to me by the credulous Secretary (Mr. Newton), now fully refuted! My opposition the fruit of my own exclusion from office? Absurd! Did I not vote for Mr. Bunting—and (without wishing to see whether I was one of the elect) instantly nominate two of the ablest and most respectable of my brethren for the remaining offices?"—to say nothing of the incongruity of the thing,—that, at my age, and with my habits of life, the situation of *Schoolmaster*, or of a *House Steward* under such a President (Bunting), could ever be an object of my ambition." Will this open the eyes of the blind, or will it not? It would let the whole world see what was going on elsewhere. Unless a step were put to such power—and such an exercise of power of any kind, there was an end of all right and freedom. It must not be borne. In asking to be heard in Conference, the people were not seeking something new. There was lay delegation already. All they wanted was, that it should be according to some enlightened and equitable system. It was not right that it should go on the principle of the full purse and the empty head. A few rich men were parties to the Manchester minutes, and the Conference code, which had constituted the whole Connexion the upholders of what Wesley denounced as a "hell-born" monster, Christianity and Heathenism in one. How could Mr. Bunting's manufactory have been established but for the aid of these men? It was called the Wesleyan Institution. Were the Wesleys ever asked whether they wanted it—or would have it?—No. But there was a packed Committee in London of those laymen who were friendly to the scheme, and who would supply the money to enable its founder to carry it into execution. It was said that 800*l.* or 1000*l.* went from Manchester; but how many prayers of the Manchester Methodists people went up? It was high time these men heard the truth. And they should hear it. Let them have their own opinion; but, at their peril, let them dare to attempt to coerce others. Let them do with others as they would others should do unto them—we should love as brethren. Mr. Stephens next went on to advert to the false impressions that had been

conveyed by some men, or by some means, to his Majesty's Government—in order to uphold the very worst political party with which this country had ever been afflicted. It was high time to disabuse Ministers on this head. The fact was—that nearly the entire body of Wesleyans and Methodists of other denominations were praying for a separation between Church and State, and they never would be satisfied with anything short of it. The trustees had nothing to fear. There was not a deed in the land which did not leave the trustees at liberty to close their chapels upon the men who had passed those tyrannical laws. The great deed of declaration had been violated by the Conference. It was sheer folly to talk of all this property as belonging to the preachers. It belonged to the Society. And so it would be found to do very soon. This state of things could not last long: it was quite unnatural. There was dark discontent and suspicion amongst the people. Those places were the worst where no demonstration had been made. The fire was smothered and pent up; but would, ere long, burst forth, unless some vent were found for it. He had been told that it was so in Manchester. He would say to the Conference, and that in the kindest spirit, beware—go along with the people, or they will soon learn to go along without you. He regretted the necessity of this discussion: it was a painful one. He hoped that, so soon as it was over, all would forget it and mind better things. From the day on which he left Manchester to the day he stood in Conference, he had not troubled himself with any of these things; nor would he do so again, until he was obliged as a public man. He would never rest, however, until he saw the principles he had advocated acknowledged and acted upon. Mr. Stephens pronounced a high eulogium upon the Dissenters of Great Britain, especially those of Manchester, for their eminent and efficient services in the cause of liberty. They were under no small obligation to those true sons of a free soil. Their Chairman, his friend, had done much. He hoped the day was not far distant when he would do more in another place. Men like him were the men the country wanted in its Legislative Council.

Several other speakers addressed the meeting in the afternoon. The Rev. J. Allin, of the Methodist New Connexion, returned thanks for the honourable manner in which his name and that of his friends had been mentioned, and likewise in proposing a vote of thanks to Mr. Stephens for the great services he had rendered the cause of the freedom of the mind of man.

The meeting closed with singing and prayer.

The following are the resolutions, which were carried unanimously:—

I. That this meeting having carefully reviewed the decision of the late Conference, on the subject of National Establishments of religion, feels itself bound to enter its most solemn protest against the principles contained in that decision; for the following reasons:—

1. Because the above resolutions of the

Conference assume the existence of an irresponsible legislative power, which this meeting, representing the opinions of a large portion of the Wesleyan community, can neither acknowledge nor obey.

2. Because, in the exercise of this power, the Conference has not only abridged the religious privileges of the Society, by making the question of Church Establishments a connectional one, but has likewise infringed their freedom as subjects of Great Britain, by declaring the constitution of Methodism to be in favour of a union between the Church and the State.

3. Because, the Conference, in the enactment of this statute, has openly abandoned the principles and disregarded the authority of the enlightened and devoted founder of Methodism;—Mr. Wesley having uniformly denounced the union of the Church with the State, as unrighteous and unscriptural, which sentiment he has no where contradicted or even qualified in any portion of his writings.

4. Because, the very first principles of right, freedom and impartial justice are flagrantly violated in resolutions, which require an unqualified and absolute pledge from those who have taken one side in a great national controversy, whilst they require no pledge from those who have taken the other side, and who now exultingly boast of the orthodoxy and loyalty of their own particular opinion, thus affixing an ignominious stigma upon all who are wishful to accomplish a reform in the religious institutions of their country.

5. Because, in these resolutions, the Conference has made no reference to Holy Scripture, the only ultimate rule of right, which, so far from lessening the personal and political freedoms of men, everywhere tends, both in its letter and in its spirit, to consolidate and extend them.

6. Because, the Conference has thereby displayed a haughty disregard and contempt for the opinions of the people of their charge, from whom they derive their authority, and whose servants they are for Jesus' sake.

II. That this meeting is resolved, in accordance with the above protest, to give all possible publicity to their principles, which they hereby (in opposition to the Conference decree) declare to be the principles of by far the greater proportion of the people of the Wesleyan-Methodist Societies throughout the world.

III. That this meeting recommends to their brethren of the Wesleyan Connexion an immediate and simultaneous effort to free themselves from the opprobrium heaped upon them by the Manchester Minutes and the canons of the London Conference.

IV. That this meeting, having reason to believe that the measures of Church reform contemplated last session of Parliament, were in part retarded by false impressions as to the position of the Wesleyan body, does hereby empower its Chairman to draw up a memorial, to be transmitted to Lord Melbourne, as the head of his Majesty's Government, to assure his Lordship, that in any future ministerial arrangement on this sub-

ject, he will meet with the most cordial and determined support from the whole of the Wesleyan Connexion, with the exception of that faction, which always and everywhere opposes itself to the progress of sound and rational improvement.

V. That this meeting most deeply regrets the attitude of apparent hostility, which the Connexion has been made to assume towards a great portion of their brethren in the Christian world, by this decision of the Conference; and desiring to express their high sense of the services rendered to the cause of religious liberty by the Dissenters of Great Britain, tenders to them their warm support in any future measures for the attainment of a full and practical recognition of the principles of Christian freedom.

VI. That this meeting, deeply sympathising with those of their brethren, whether still members of the Wesleyan Society, or otherwise illegally expelled from it, earnestly exhorts them to take all those steps which, in their wisdom, they shall judge best, in order to obtain their full freedom as men and Christians, which by the Methodist Conference has been so unblushingly tampered with and trodden down.

VII. That this meeting, consisting of delegates from so many parts of the Connexion, would affectionately urge upon their excommunicated friends, as speedily as possible, either to unite with some other already existing church, or to associate themselves together in Christian fellowship—that they may enjoy equal or superior privileges to those of which they have been so cruelly deprived.

VIII. That, for this purpose, a General Committee be nominated forthwith, to accomplish that salutary reform of the Wesleyan Connexion, which this meeting considers to be absolutely indispensable; and that subscriptions be entered into and forwarded to the general Treasurer, John Cheetham, Esq., Dukinfield, for the purposes above-mentioned, under the direction of the General Committee; and that communications be addressed to the Secretary, William W. Tookey, Ashton-under-Lyne.

IX. That this meeting recommends the formation of District, Circuit, and Society Associations, to co-operate with the General Committee in furtherance of the above object.

X. That the above resolutions be advertised in the *Christian Advocate* London newspaper.

September 12, the Trustees of the Wesleyan-Methodist Sunday-school, in Stayley-bridge, held a meeting for the purpose of considering a question arising out of the secession from the Wesleyan body of the Rev. J. R. Stephens, one of the late ministers of that place. It appears that there is a clause in the Conference deed, by which it is provided that the building shall be open only to the use of ministers appointed by the Methodist Conference, or approved by a majority of the Trustees; the former part of which clause has had the effect of putting an

end to the services usually performed by Mr. Stephens of Ashton. Mr. Cheetham was called to the chair; and, in addition to the Trustees, Mr. Hill, the Superintendent of the Ashton Circuit, lately appointed by Conference, was in attendance. A motion having been made that the use of the building for divine service (chiefly performed in the evening) should be tendered to Mr. Stephens for six months, a warm discussion followed. Mr. Hill opposed the proposition. He contended that the Trustees had no power to entertain it, inasmuch as the authority vested in a majority of their body to allow the building to preachers not appointed by Conference, extended only to such occasions as that of a charity sermon having to be preached, when for some reason the Superintendent had failed to name a preacher. The Trustees might then be quite at liberty to name a minister, but he wholly denied their right to offer the use of the building to one who, so far from being the authorised servant of the Conference, stood in direct and determined hostility to that assembly. The Chairman contended that the limit which Mr. Hill would oppose to the authority of the Trustees was not justified by any provision of the Conference deed, nor were the Trustees, in the exercise of their authority, to be bound down by the ordinances which any servant of the Conference might think fit to promulgate. The law laid down by Mr. Hill might be adapted to the atmosphere of the Conference, but it was not suited for the audience to whom he had addressed it. The Superintendent was not to imagine that, because the Conference had shown a determination to shackle thought and stifle the free spirit of inquiry among her ministers, the same gag could, therefore, be put upon a body of men who, as the appointed Trustees of a religious meeting, have a high and sacred duty to perform. He could give full credit to the statements which he had heard of the intolerant and bigoted spirit of the Methodist Conference, for they had had a sample of it in the tone of dictation assumed by the Superintendent. He believed, however, that his authoritative mandates to the Trustees would prove as powerless as would the unrighteous attempts of the Conference to suppress the rising energies of her disciples. Upon a division it was found that the votes for and against the motion were equal, namely, five for and five against it. The Chairman was, therefore, required to give his casting vote, which he did in favour of the motion. It happened, he said, that he had presided at the only two meetings at which Mr. Stephens had vowed his opinions upon the subject of Church and State, and he was, therefore, competent to speak of the mild, conciliatory, and charitable spirit by which they had been distinguished, and their total freedom from personal, political, or religious animosity. He considered that the Conference had shaken the foundations of Methodism by the decision to which they had come; nor could he bring himself to tread in their steps by stopping the ministrations of Mr. Stephens in that place, and

thereby depriving a large body of industrious and intelligent men,—many of whom were his own servants,—of the means of obtaining religious instruction at those hours which were alone suited to their worldly occupations.

The Wesleyan-Methodists of Oldham, who have separated from the parent Connexion in consequence of the resignation of Mr. Stephens, and the expulsion of Messrs. Knott and Jacquiss, have opened a commodious room at Bank, Oldham, as a Sunday-school. The New Society has also taken a five years' lease of the chapel in Lord-street, lately occupied by the Catholics.

A new religious sect, calling themselves "Gleaning Methodists," has sprung up in Manchester, bearing a close resemblance to the Ranters.—*Leeds Mercury*.

#### NEW CHAPELS, &c.

August 27, the corner-stone of a new chapel for the Methodist New Connexion, was laid in Peter-street, Manchester, by John Ridgway, Esq., of Calidon-place, Staffordshire Potteries, who addressed the large and respectable concourse assembled on those broad principles of religious liberty which distinguish the Methodist New Connexion from the Wesleyan, from which they separated in 1797, in which he stated that the formation of the New Connexion was at least half a century in advance of the age, which had subjected it to much persecution and retarded its progress, but liberal principles had of late rapidly progressed and were each day gathering new strength, receding further from despotism in all its forms, and approximating nearer to those principles of equal rights and religious freedom, which are the patrimony of every man and the chartered boon of every Christian. The struggle between them and the Wesleyans was not one of mere personality; it was a struggle of principle—whether the community is to surrender its judgment and free agency to one particular class of its officers. That was the question, and that question involved a great principle. The Wesleyan Conference, composed only of preachers, makes all the laws, expounds all the laws, and executes all the laws; it receives all the monies, disburses all the monies, is above all, and accountable to none;—thus forming a pure, self-constituted aristocracy, in which the preachers are priests, and the people slaves. In the New Connexion, the preachers, whilst possessing all that moral authority which legitimately belongs to their office, the people, in accordance with the natural rights of conscience and with that freedom which was exercised by the first Christians, are admitted to a voice in the formation of laws, appropriation of monies, &c., the Conference being composed of an equal number of preachers and laymen. Though the Connexion had had difficulties to struggle with it had surmounted them, and now numbered among its avowed friends no inconsiderable portion of his Majesty's loyal subjects, of whom even the priestly autocrats of the day speak as "numerous and respectable."

August 28, the foundation-stone of a Wesleyan chapel was laid at the village of Boarshead in the county of Sussex, about six miles from Tunbridge Wells.

August 31, a new chapel was opened at Bridlington for the Primitive Methodists.

Sept. 16, the first stone of a chapel for the Methodist New Connexion, was laid in the city of Chester. The members of this Connexion in Chester have long contemplated, in consequence of the inconvenient situation in which their old place of worship stands, in Trinity-street, the erection of a new and commodious chapel. They have, however, been unsuccessful in their purpose, until very recently; when they purchased a large building in Pepper-street, which has been pulled down. The ground forms an excellent site for the erection of a chapel, on a scale of magnitude, such as the present is intended to be built. The architecture is to be of the Corinthian order, and the building will be eighty-three feet long, and fifty-six wide. When the ceremony took place, an address was delivered by the Rev. J. Bakewell of Liverpool, explanatory of the principles of the Connexion.

Sept. 21, the Primitive Methodists opened their New Chapel at Comstall Bridge, near Marple. The Rev. J. R. Stephens, late of the Wesleyan Connexion, and the Rev. J. Garner, of New Mills, preached on the occasion to overflowing congregations. Collections, &c., amounted to upwards of 70*l*. The Rev. Mr. Stephens expressed himself highly pleased with the Primitive Methodist Connexion.

September 21 and 22, the Primitive Methodists of Stockport opened their New Sunday School. The Rev. J. Hutchinson, of Tunstall, and the Rev. S. Smith, of Stockport, officiated on the occasion. The collections, &c., amounted to 69*l*. 14*s*. 2*d*. The building is a very neat one; situated in Lord-street, Stockport; consisting of two rooms, with commodious anti-rooms to each; the rooms for teaching are fifty-one feet long, and twenty-five feet and a half broad, and will accommodate eight hundred children to read and write.

Sept. 22, the foundation stone of a new chapel, for the Methodist New Connexion, was laid before an immense concourse of people, by Mrs. Seaton, at Bilston, in Staffordshire. The Rev. A. Dyson, of Stafford, commenced the ceremony by giving out a hymn, and after singing, he offered up a most appropriate prayer. The Rev. W. Seaton then stood forward, and gave a concise and comprehensive account of the circumstances which introduced the Methodists of the New Connexion into the town of Bilston, likewise their progress since that period, which has surpassed the most enlarged expectation of its warmest friends, and laid them under the necessity of building a house for God. The Rev. J. Addyman then addressed the people, in which he gave a brief development of their origin, and of those distinguishing principles upon which their constitution as a religious community is based. He then adverted to

the necessity of united exertion, and an implicit dependence upon the Spirit's influence, without which no Christian enterprise can be achieved. The concluding prayer was then offered up by Mr. S. Leech. The Ministers, Trustees, and friends, then retired to the rooms in Temple-street, which they at present occupy, where they cheerfully regaled themselves with the Temperance beverage. During the evening, several appropriate and energetic speeches were delivered by the ministers and friends. And the whole concluded with an animated prayer meeting, when several individuals professed to have obtained Gospel liberty, and others went away under deep conviction. The cause at Bilston, which has been in existence about two years, at the present period assumes a very promising and imposing attitude. Several places have been opened in the adjacent towns and villages, which are equally cheering; and there is no doubt, but that if the friends continue their active exertions, but ere long, this will become as comfortable and compact a Circuit as any in the Connexion.

#### MARRIAGES.

August 21, the Rev. Thomas Crosthwaite, Wesleyan minister, late a Missionary in America, now appointed to Grenada, West Indies, to Miss Elizabeth Moody Graham, of North Shields.

August 23, at Bradford, the Rev. P. R. Dugdale, Wesleyan minister, to Eliza, eldest daughter of the late Mr. J. Milnes, snuff-merchant, of Bradford.

August 26, at Thirsk, the Rev. John Kirk, Wesleyan minister, of the Sheffield West Circuit, to Rebecca, youngest daughter of Mr. Bell, currier, of Thirsk.

August 27, at Ormskirk, the Rev. Benjamin Slack, Wesleyan minister, to Sarah, eldest daughter of the late Rev. Lawrence Kershaw, Wesleyan minister.

Sept. 3, at Manchester, Mr. John Randsen, Wesleyan minister, to Miss Hester Ann Shepley, of Chorlton-upon-Medlock.

Sept. 8, at Woodborough, Mr. John Smith, Local preacher in the Old Methodist Connexion, to Ann, daughter of Mr. Thomas Donley, bricklayer, Lambley.

Sept. 9, at St. Leonard's, Shoreditch, the Rev. Antoine Theophile Marzials, B. D., pastor of the Protestant Established Church at Lille, to Mary Anne, only daughter of the Rev. Thomas Jackson, Wesleyan-Methodist minister in London.

#### OBITUARY.

August 19, at Chelmsford, the Rev. Joseph Robinson, aged 57, having just com-

pleted the twenty-eighth year of his itineracy as a Wesleyan minister.

August 24, at Hull, Mr. Richard Buttle, aged 49 years. He had been for thirty years a consistent and useful member of the Wesleyan-Methodist Society, a great part of which time he has filled the offices of Local Preacher and Leader, with credit to himself and profit to others. His views of church-government were liberal, and, but a short time ago, he incurred the censure of some of his less liberal brethren in the Leaders' Meeting, for having, in conjunction with others, caused the words "Wesleyan Methodists" to be inserted in the heading of a petition for the separation of Church and State; and, more recently, he took an active part in obtaining signatures to a protest against the decision of the late Manchester District Meeting.

September 1, at Islington, where she was on a visit for the benefit of her health, Mrs. Naylor, wife of the Rev. William Naylor, Wesleyan minister of Spitalfields.

September 5, at Bank Top, Mr. John Ashton, aged 80. He was for many years a useful class-leader in the Wesleyan-Methodist Society, and was followed to the grave by many of the most respectable members of that body in Blackburn.

September 7, at Dewsbury, aged 67, Mr. Joseph Robinson, of that place. He has for many years been an active and useful Leader and Local Preacher of the Wesleyan-Methodist Society.

September 16th, at North Shields, of cholera, aged 57, the Rev. Robert Nicholson, Wesleyan minister. The deceased had travelled many years in the Wesleyan Connexion with credit and success, and by his pastoral visits, his universally peaceable and pious deportment, secured a large share of affection and respect.

September 17, Mr. John Bateson Clemen-son, joiner; one of the oldest members of the Wesleyan-Methodist Society, in Lancaster.

Sept. 23, aged 55, in the full enjoyment of the peace of the Gospel, Mr. Gardner Lee, formerly of Ashton Rogers in Shropshire, and late of Liverpool; the revered and much-lamented father of Mr. Thomas G. Lee, plasterer, of Liverpool, and of Mr. George Lee, Primitive Methodist minister, now stationed in Rockland.

Sept. 24, at Bishop Wearmouth, in the 40th year of her age, much and deservedly regretted by her family and friends, Ann, the beloved wife of the Rev. J. R. Browne, Wesleyan minister of Sunderland. Having endured her painful affliction with true Christian patience and resignation, she died in peace, in sure and certain hope of a blissful immortality.



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Vol. I.

## THE TABERNACLE.

When God separated the children of Israel from the other nations of the earth to be his *peculiar people*, he gave them a *peculiar treasure*; in the glory, the covenants, the law, and the promises. The ten commandments were in substance the whole will and mind of God to man, which was afterwards more clearly revealed by the types of the law, the words of the prophets, and at last burst on the world in full glory by the gospel; which shows that all the law and the prophets hang on the two great commands,—*love to God and love to man*.

The two tables of stone, on which these commands were written by the finger of God, were unchanging and unchangeable witnesses, bearing an undeviating testimony between him and Israel, that, on these two conditions, he would be their God and they should be his people; and hence were called, *the tables of testimony*, and *the testimony*.

A chest, or box, made of shittim-wood, about four feet five inches long, and two feet six inches in breadth and depth, covered within and without with gold, was the place where these two covenant deeds were kept, and was hence called the ark of the *covenant*,—of the *testimony*,—of the *covenant of the Lord*, and sometimes the *ark of the Lord*,—*the ark of God*, and by way of eminence, *the ark*.

The lid upon the ark, above the testimony, was styled the *mercy-seat*. Two cherubim, of image-work, made of gold, stood, one at each end, with their faces towards each other, looking down upon the mercy-seat, which their wings overshadowed, being spread over it until they touched each other in the middle.

The ark stood in the holy of holies; a kind of small tent within the larger, formed by four sockets of silver being set at right angles, into which were inserted four pillars of shittim-wood, covered with gold. On these was hung a curtain made of blue, purple, scarlet, and fine, twined linen, ingeniously wrought into the forms of cherubim. This covered the ark and mercy-seat from view, of even those who entered the sanctuary, a holy place, which was the larger tent, and was hence styled *the veil of the covering*, or *the veil*.

Without the veil, on the north side, was set a table made of shittim-wood, and covered with gold: it was about *three feet six inches* long, one foot nine inches broad, and *two feet seven inches* high. It was called the *shew-bread table*; all its vessels, dishes, spoons, bowls, and covers, were pure gold.

On the south stood a candlestick. Six branches, three on each side, projected from the upright; these, and the main shaft from which they proceeded, held seven lamps. The candlesticks, lamps, snuffers, and snuff-dishes, were all pure gold.

Before the veil, stood a small altar, made of shittim-wood and covered with gold; and hence sometimes called *the golden altar*. It was about *one foot nine inches square*, and three feet six inches high. On this the priest burnt incense, morning and evening; and hence it was styled *the incense altar*. For this purpose they took fire from the altar of sacrifice with censers of pure gold.

The holy place, or sanctuary, in which the golden altar, candlestick, and table stood, was about seventeen yards and a half long, and five yards broad, formed by fifty boards of shittim-wood covered with gold, each about five yards two feet and a half long, and two feet eight inches broad. On the north side twenty, on the south twenty, and on the west eight of these were set upright. The bottom end of each was secured by two tenons made on the end of the board, entering two sockets of silver, weighing about ninety-three pounds twelve ounces each; so that every separate board stood in two blocks of metal, not subject to rust, jointly weighing one hundred and eighty-seven pounds and a half. Above were rings of gold in each board; through these were introduced bars of shittim-wood, covered with gold. There were five on each side; that in the middle reaching from end to end. The corners at the south-west and north-west were secured by the corner boards being coupled together to one ring, both at the top and bottom. The east end was the entrance. Here were no boards, but five pillars of shittim-wood covered with gold were set up in five sockets of brass. On this framework were hung ten curtains, made of blue, purple, scarlet, and fine twined linen, with cherubim of cunning work wrought on them, like the veil. Each of these was about sixteen yards twelve inches long, and two yards twelve inches broad. By means of loops in the edges and gold taches, five of these were coupled together; thus forming two large curtains, each about sixteen yards twelve inches long, and eleven yards two feet broad. Another set of eleven curtains of goat's hair hung over these on the outside, and a covering of rams' skins dyed red over them, and another covering above that of badgers' skins. On the five pillars at the east end was hung for the door, a hanging of blue, purple, scarlet, and fine twined linen of needle-work, sometimes termed the first veil.

In the court stood a vessel made of brass, called the brazen laver: this contained water for the priests to wash in. At a further distance from the door was set a large square altar, about eight feet nine inches broad, and five feet three inches high. This was covered with brass, and a grate of network made of brass placed under it: all the vessels and instruments belonging to it were brass.

This was the most important part about the Tabernacle. It had the same degree of sanctity as the holy of holies, and, like it, was styled *most holy*. Here the blood of all the sacrifices was sprinkled and poured out, and the Israelites were not allowed to sacrifice on any other altar.

The court was about fifty-eight yards and a half long from east to west, and twenty-nine and a quarter broad from north to south. It was formed by hangings of fine twined linen hung on sixty pillars, about eight feet nine inches high, set in sockets of brass, twenty on the north, twenty on the south, ten at the west, and ten at the east end. The hanging for the court gate was needle-work, of blue, purple, scarlet, and fine twined linen, about eleven yards two feet long, and eight feet nine inches high.

All the gold of the Tabernacle weighed 4,245 pounds; and according to the present value of gold in Great Britain, was 198,347*l.* 12*s.* 6*d.* sterling. The silver 14,602 pounds; and sterling value 54,266*l.* 5*s.* The brass 10,277 pounds; and sterling value 513*l.* 17*s.*, at one shilling per pound.

Total weight of metal, 29,124 pounds troy, which, reduced to avoirdupois, is nearly ten tons and a half.

Total value 253,127*l.* 14*s.* 6*d.*, besides the cost of labour; the value of the wood, curtains, coverings of rams' skins, badgers' skins, cloths of service for Aaron and his sons, and other things.

The silver was raised from the whole congregation. Every male that was numbered from twenty years old and upwards gave half a shekel, about 1s. 6d. : a like sum was required yearly for the use of the Tabernacle. All the other was a voluntary contribution.

When Moses had set up the Tabernacle, and placed all things in order, he took an ointment, compounded of fine myrrh, cassia, sweet cinnamon, sweet calamus, and oil olive, and anointed the Tabernacle, and every thing in it; the laver and altar in the court, and Aaron and his sons, and the garments in which they were to serve in the priest's office.

This ointment was made and set apart for this special purpose, and was hence called *the holy ointment*, or *holy anointing oil*. The Israelites were not suffered to use it for common purposes, nor even make any like it, under pain of exclusion from the privileges of the altar. A perfume was made of equal parts of stacte, onycha, galbanum, and pure frankincense; and a portion, beaten very small, was put before the mercy-seat. This, like the ointment, was restricted to this special use; it was called *the holy perfume*, and the people were prohibited from using or making any like it, under the same penalties as the *holy ointment*.

When he had reared up the Tabernacle, and spread the tent over it, he began to set the different parts in order, by putting the testimony into the ark, and finished by setting up the hanging for the door; he then set the great altar in the court, and the laver between the tent and the altar. Last he set up the pillars and hangings for the court, and the hanging for the court-gate. "So Moses finished the work. Then a cloud covered the tent of the congregation, and the glory of the Lord filled the Tabernacle. And Moses was not able to enter into the tent of the congregation, because the cloud abode thereon: and the glory of the Lord filled the Tabernacle." From this time a pillar of cloud rested on the Tabernacle by day, and a pillar of fire by night, while they were encamped. When it was taken up, they struck their tents; and, following it as their guide, went on their journeys. From this time, also, a luminous fiery brightness rested on the mercy-seat, above the testimony, under the wings of the cherubim: this the Jews called the *shekina*, or *glory*.

The holy of holies was the symbol of heaven itself. The mercy-seat upon the testimony under the wings of the cherubim, whose eyes were fixed on the ark, was a sublime representation of the throne of God built on Christ, *The Word*, of his covenant with man; surrounded by angels, desiring to look into this mysterious plan of redemption.

The *glory* on the mercy-seat was the visible symbol of God himself, or the token of his presence. To this the Psalmist had an eye, when he said, "O thou that dwellest between the cherubim, shine forth!" When Stephen was before the great council of the Jews, "he being full of the Holy Ghost, looked up steadfastly into heaven, and saw the *glory of God*, and Jesus standing at God's right hand." It is not here said that Stephen saw God, but his glory; evidently in allusion to the glory on the mercy-seat; for no man hath seen God at any time.

The cherubim on the veil, being inwrought into the substance of the veil, would appear both in the holy of holies, and in the holy place or sanctuary. They represented the angels around the throne, ready to do the will of God—either in heaven, the antitype of the holy of holies; or in the church on earth, the antitype of the holy place, or sanctuary.

The incense altar, with its service, typified prayer: this is evident from many parts of God's book. Aaron took a censer and put fire therein from off the altar, and ran into the midst of the congregation, and put incense thereon, and stood between the dead and the living, and made an atonement for the people; and the plague was stayed. Num. xvi. 46—48. The Psalmist has a beautiful allusion to the golden altar and its service, in the following words:—"Let my prayer be set before thee as sweet incense." When Zacharias was burning incense in the temple of the Lord, the whole multitude of the people were praying without at the time of incense. But

the most beautiful and clear illustration of this important type, is that given by John in the following words: "And another angel came and stood at the altar, having a golden censer; and there was given unto him much incense, that he should offer it, with the prayers of all saints, upon the golden altar, which was before the throne. And the smoke of the incense, with the prayers of the saints, ascended up before God out of the angel's hand." Rev. viii. 3, 4.

The table, with its regular weekly supply of bread, was a type of the rich and constant provision that God made for his house, in Jesus Christ, *the bread of life—the life of the world*; and of his providential care, who fills all things with bounteousness.

The golden candlestick, with its seven lamps, burning pure olive oil, was a beautiful and rich type of gospel light; first held up to the world by the types of sacrifice and the ceremonial law; then by the teaching of the prophets, through the medium of inspiration; and by the preaching of Christ, to whom the Spirit was given without measure. The prophet styled him, "the Sun of righteousness;" he, himself, said, "I am the light of the world;" and St. John said, "His countenance was as the sun shineth in his strength."

The sanctuary, or holy place, was a type of God's church, or house on earth. The boards, covered with gold, pointed out the preciousness and real worth of his people, of which his true church is composed; and the cherubim on the curtains, hung all around the sanctuary, represented the angels of God guarding his people around on every side, according to that promise, "around all the glory shall be a defence." Satan said concerning Job, "Hast not thou set a hedge about him, and about his house, and about all that he hath?" Conscious of this strong guard, Elisha said to his servant, "Fear not; for they that be with us are more than they that be with them. And Elisha prayed and said, Lord, I pray thee open his eyes that he may see. And the Lord opened the eyes of the young man, and he saw; and, behold, the mountain was full of horses and chariots of fire round about Elisha," according to those words, "I will be a wall of fire round about."

The laver at the door was for the priests to wash in before they went to sacrifice at the altar, or entered into the sanctuary, so that they always came into the holy place *clean*. It was typical of the fountain opened in our Lord's side for sin and uncleanness, in which all must be washed [cleansed] from guilt, before they can enter God's house, as children of his family. The apostle seems to have had his eye on this typical rite, when he called its antitype, the new birth, "*the washing of regeneration*." So does our Lord, when addressing Nicodemus, in these words, "Verily, verily, I say unto thee, except a man be born of water and of the Spirit, he cannot enter into the kingdom of God." Not to know this, argued great ignorance of the spirit and typical import of the rites and ceremonies of the law daily going on in the temple; and hence there was peculiar point in our Lord's question, "Art thou a master of Israel, and knowest not these things?"

The great altar, with its burnt-offerings, sin-offerings, meat-offerings, drink-offerings, peace-offerings, and all its other sacrifices and various services, pointed out Jesus Christ, the one only sacrifice, making atonement, by his death, for the sins of the world. As the Israelites were not suffered to sacrifice on any other altar, so "there is no other name given in heaven, nor among men, whereby we can be saved;" and, if we reject him, "there remains no other sacrifice for sin."

The altar was the most important part about the Tabernacle; because, being an altar *most holy*, it had the same degree of sanctity as the *most holy place*, or holy of holies; and whatever touched it became holy, or sanctified to sacred use. When the people brought any offering or gift to the sanctuary, so long as they kept it in their own possession, they might, if they pleased, take it back; but when they placed it on the altar, which was

the custom, the moment it touched that instrument it became sanctified property: and they could not take it away for their own use; but it was reserved for the use of the sanctuary, whether it was a basket of fruit, a vessel of wine, corn, oil, or any other thing which might be legally presented. Our Lord's words have a pointed reference to this important property of the altar, when he asks, "Whether is greater; the gift, or the altar which sanctifieth the gift?" When Korah and his company set their censers on the altar to fill them with fire, they became sanctified, and could not be taken away for common use, but were beaten into broad plates for the altar, because they were holy. This also shows the reason why persons, on certain occasions, ran and took hold of the horns of the altar, as a sanctuary from danger, as Joab and others.

The altar was the most important place in all Israel; for it was—so to speak—the place of meeting, for the purpose of making peace between God, the offended Majesty of heaven, and man, his offending creature. For a stranger to have invaded the priest's office at the altar, in the sanctuary, or in the holy of holies, would have been death; and even the sons of Aaron themselves could not legally perform this service, until regularly inducted into their office by certain prescribed sacrifices, washings, and rites, performed at the altar and laver; after which, they might safely and acceptably approach the altar, and enter the sanctuary to burn incense, order the light, and eat of the holy things. And, as the priests could not approach the mercy-seat but through the medium of the altar, so says Jesus, "No man cometh unto the Father, but by me." Aaron and his sons were installed into the priest's office by washing, by unction, and by sacrifice, at which time they were clothed with linen garments; and, when we believe on Christ at the altar, wash away our sins in his blood at the laver, we are at the same time clothed with the robe of righteousness, and anointed with the Holy Spirit, as they were clothed with linen garments, and anointed with the holy ointment; and, having thus received the spirit of sons, which is the spirit of adoption, we become children of God by adoption and grace; and, in virtue of our adoption and sonship through faith, have as legal a right to approach God by prayer, and claim the privileges of his house as our father, as the consecrated priests had to serve at the altar, offer the incense, and order the light in the sanctuary, or eat of the shew-bread.

As the altar sanctified every gift, so, whatever is offered to God, through faith in Christ, is acceptable: even a cup of cold water given to a disciple, in the name of a disciple, shall not lose its reward.

The hanging of the court was the line of separation between the Tabernacle, or tent of the congregation, and the camp of Israel. Its Christian antitype is, "Come out from among them, and be ye separate, and touch not the unclean thing; and I will receive you, saith the Lord.—Put away the evil of your doings: cease to do evil, learn to do well.—Repent, and believe the gospel."

The unction, with the holy ointment, of the Tabernacle and all its parts, from the testimony in the ark to the great altar in the court, and of Aaron and his sons to the priest's office, pointed out not only a connexion, but a regular communication going on, between every part.

The holy ointment was a type of the Holy Spirit; and the anointing of the Tabernacle at its dedication, and the cloud descending and filling the place, was typical of the Holy Ghost descending in a bodily shape, like a dove, and lighting upon our Lord at his baptism, when the voice from heaven said, "This is my beloved Son, in whom I am well pleased."

The fire which consumed the sacrifices on the altar was the symbol of Jehovah, as a God of justice, demanding the life of the sinner; but, through faith in Christ, accepting in its stead, the life of the substituted victim. The blood was sprinkled upon, and poured under, the altar; and, as the blood is the life, when the fat and vital parts were burnt and consumed on the altar, where the blood was sprinkled and poured out, the life of the victim was considered as ascending up to heaven in the cloud of smoke.



The apostle seems to have had this in view when he said, "Our God is a consuming fire;" for, we should bear in mind, that the fire on the altar in the court, was of the same nature as the *shekina*, or *glory*, in the holy of holies; for it came out from before the Lord, and consumed the burnt-offering, and the fat upon the altar, Lev. ix. 24; and from that time the priests kept it constantly burning, night and day; and it was death to use any common or strange fire, after this time, in the service of the Tabernacle, as we may see in the case of Nadab and Abihu.

The incense on the golden altar was burnt, and the lamps lighted, with this sacred fire; and thus the lambient fiery *glory* between the cherubim, in the holy of holies, was the symbol of Jehovah as a God of mercy. The fire on the great altar was his symbol as a God of justice: the fire on the golden altar, burning incense, was his symbol as a God of justice satisfied at the great altar, and pleading for mercy on the sinner before the throne, or mercy-seat; or, in other words, showing how he can be just and the justifier of him who believeth in Jesus: for, as the sacred fire which had consumed the sacrifice on the brazen altar in the court, forced up a cloud of incense from off the golden altar in the sanctuary, which filled the place, and penetrated within the veil, before the mercy-seat, so, even justice itself, yea, the justice of God, urges or forces up the prayer that is offered for mercy through faith in the name of Jesus, who has satisfied its demands at the altar.

The fire burning in the lamps was the symbol of God reconciled through Christ, enlightening and offering life to the world by the Gospel. The light from the golden candlestick, was a type of the light derived from God's word, which is often compared to fire. The seven lamps were not only lighted with the sacred fire, but burnt the same sort of oil which had anointed the testimony in the most holy place, the incense altar and candlestick in the sanctuary, and the altar of sacrifice in the court from whence the fire was taken; so that the light in the candlestick must be considered as coming from the *word of the testimony*, teaching *love to God and love to man*.

The testimony and candlestick being both anointed with the holy ointment, which was typical of the Holy Spirit, and the same oil being burnt by the sacred fire in the lamps, is a beautiful symbolic representation of the light given out to the world by the word of the testimony in the ark, through the medium of inspiration in the prophets, who held up that heavenly light, as the golden candlestick held up the pure light of the holy oil which fed the sacred fire in the seven golden lamps: and the true typical meaning of these symbols appears to be, *The Word* of the testimony in the ark as the source, the seven burning lamps the emanation, of light. In other words, to carry the type up to the antitype: Jesus Christ, the true witness in the ark; the revealed word of God, the light in the candlestick. And again: The Word by whom all things were made, which in the beginning was with God; made flesh and dwelling among us, the true light that lighteneth every man that cometh into the world, in the ark; the same light, through the medium of inspiration, shining forth, held up, and enlightening the world, by the law, the prophets, and the preachers of the gospel, in the golden candlestick.

Thus, these things were all typical, and, for the time being, taught, by figures, the way and plan of salvation by Jesus Christ. He was pointed out on the brazen altar, as the great atoning sacrifice for sin; in the laver, as the fountain opened for sin and uncleanness; on the golden altar, as the sweet incense; in the candlestick, as the light of the world; on the table, as the bread of life; in the ark of the testimony, as the faithful and true witness, the beginning of the creation of God. *The Word*, which was afterwards made *flesh*, and tabernacled among us:—and, on the mercy-seat, the *glory* was the symbol, or token, of God's gracious presence, or Jehovah on his throne of mercy. All these things, and their various rites and ceremonies, combined, through the medium of the holy oil and sacred fire, pointed out to the worshippers under that dispensation, *GOD in CHRIST reconciling the world unto HIMSELF*.

S. H.

## ORIGINAL SKETCHES OF SERMONS BY ROBERT HALL.—No. VI.

Luke vii. 26.—“*What went ye out for to see? A prophet? Yea, I say unto you, and much more than a prophet.*”

The character of John the Baptist, personal and prophetic, possesses no ordinary degree of interest. His addresses must have been delivered with inconceivable energy, to have brought as it were a whole nation to repentance, and compelled all Judea and the region round about Jordan to come to his baptism. His unsparing fidelity was perhaps never equalled, except by his great prototype, the prophet Elijah. Not content with any partial reformation, he laid the axe at the root of the tree, and reproved alike the rulers and all ranks among the people. Herod the king, offended with his fidelity, cast him into prison, intending to temporise with him as circumstances might require. He was afraid to put him to death, because all men esteemed John as a holy man and a prophet. At length he did it to oblige a courtier, but with feelings of regret, followed with horror and alarm.

The great disinterestedness of this heaven-inspired messenger is singularly prominent. When asked whether he were the Christ, what is his reply? I am not that light, but am sent to bear witness of that light. On all occasions he turns the attention of the people from himself, and directs them to the Saviour, saying, “Behold the Lamb of God that taketh away the sin of the world!” When Jesus came to his baptism, he was filled with reverence and awe. I have need to be baptised of thee: and comest thou to me? The highest honour to which he aspired was that of being a voice crying in the wilderness, Prepare ye the way of the Lord, make his paths straight.. He considered himself as a mere sound, which evaporates in the air; all his dignity and worth were referable to the importance of the message he had to deliver.

As a prophetic character, John was unquestionably the greatest of all who had hitherto appeared. He was not only a prophet, “but much more than a prophet.” Others had foretold the coming of Christ, but to him was reserved the distinguished honour of being his immediate forerunner, of ushering him into the world, and sounding the herald’s trumpet on his approach. Former prophets had pointed to him obscurely, and had anticipated his coming; but John directed mankind to him as the object of present sight and vision, and brings him forth as the true light to illuminate the universe. No other prophet ever spoke so clearly on the doctrine of atonement, on the way of salvation by faith in the Redeemer, and the great designs of his incarnation. On all these points he was greatly in advance, not only of all the inspired messengers who preceded him, but of those who followed after, even the Disciples themselves, until the descent of the Holy Spirit on the day of Pentecost. Having stood so near to the Son of God, he took a larger portion of that radiance which was reflected on more distant objects, and became at once “a burning and a shining light.”

Though not favoured in the present day with the living instructions of inspired men, we have reason to be thankful for the light afforded, for the means of grace, and the instruments employed in the dissemination of the Gospel. The ministry of John, was the thunder, the lightning, and the storm, which was to precede the still small voice of the Spirit, and the doctrine which was to descend like the rain and the dew upon the tender herb, and as showers upon the grass. The habits, the manners, the austerity of John the Baptist, were all adapted to form the character he was destined to sustain, and to enforce with tenfold energy the message he had to deliver to the Jewish people. Striking, indeed, was the contrast between the forerunner and him who was meek and lowly in heart, and who was neither to strive, nor cry, nor cause his voice to be heard in the streets; yet each was admirably adapted to the high and peculiar station he was intended to occupy.

We have reason, also, to admire the wisdom and mercy of God, in the diversified means employed in bringing sinners to repentance and the knowledge of the truth. How often he changes his voice, alters his dispensation, and accommodates himself to the weaknesses and necessities of his sinful and erring creatures; now speaking with terrible majesty, then with lovingkindness and tender mercy; now commanding the ministration of death to be proclaimed, and then the ministration of peace and reconciliation. Under such a discipline, what are the effects produced on our minds? Do we still remain strangers to God, insensible to the attractions of his love, and the rebukes of his justice? Are we still blind to the intrinsic excellence of his word, unaffected with the unspeakable gift of his beloved Son, and the promise of his Holy Spirit, to help our infirmities, to teach us how to pray, and work in us all the good pleasure of his goodness and the work of faith with power. Let us remember that no higher communication awaits us. In these last days, God hath spoken to us by his Son, and is now speaking to us from heaven; but it is the last time, his final message. And is this nothing to us!

Let believers reflect with gratitude and humility, that, notwithstanding the eminence ascribed to the character and office of John the Baptist as a prophet, and more than a prophet, our Saviour has declared the least in the kingdom of God to be greater than he. Our privileges are of a higher order, and our advantages for cultivating the spirituality of religion are superior to his. John was the friend of the bridegroom, and his joy was fulfilled in hearing, at a distance, the bridegroom's voice. We are the children of the bride-chamber, and dwell in his palaces of love and joy. John lived in the twilight of the gospel-day; we, in its meridian splendour: on us, therefore, it is incumbent to exemplify all those transcendent virtues which correspond with the pre-eminent glory of the Christian dispensation.

## HINTS FOR AFTERTHOUGHT.

### I.

The round of the Heart is, after all, but a narrow one. One or two Feelings, and not many more opinions, make up the amount of what we think and brood over. We sometimes fancy ourselves escaping into unknown and unbounded tracts; but we soon find them to have been often trodden by others, whilst they soon become worse than familiar to ourselves. We take refuge in change—sudden transitions or endless repetitions. But all is vain—we must come home again. Our Heaven, or Hell is within—soon seen—known—felt. Rich and poor are both alike in this—neither can go away from himself, or call in friend to his aid. *Thou must be either wretched or happy in Thyself—in Thyself alone.*

### II.

Every man is to God what Adam was. Kinship and fellowship disappear in the sight of God. Fatherhood and brotherhood are but the outward—the accidental Estates of human nature. As MAN, each one stands out—apart and aloof from every one else; wrought upon by, and himself working with, other Beings, either to good or evil. *To thy own—thy only Master, thou must stand or fall now and hereafter.*

### III.

Some men have a strange Power to charm. Without meaning to pre-engage, to woo or win, they accomplish at once what another has long tried to do, but tried in vain. Unwitting of any bent or wish to love them—nay, often in spite of vows and much struggling against the rising feeling, it bears us onward and away, as by some hidden force, that may neither be gainsaid nor withstood. Canst thou analyse and delineate the workings of this Feeling? Hast thou power to say to it, "Hitherto shalt thou come, but no farther."

## IV

Is there not, after all, some mysterious band or link of union between Name and Thing? Are they not as much and as essentially *one* as Body and Soul? Words are said to be arbitrary signs. We may say so and think so, if we please; but, when we have been taught to feel the ghost or soul which gives such Life to the First-Words, the Root-Sounds, in the Tongue or Speech of every Land, we shall then recognise them as the out-word body or framework, that everywhere covers mind with matter. This something in sound which is not sound, when uttered by the lips of man, is the cause of our exquisitely refined and delicate delight, when listening to the tones of eloquence and music. The sight and sound of words then becomes lovely as the human face divine. We are sweetly minded of what is within.

## V.

The world has now rolled round for some six thousand years, with an unfailing stock of thinking Beings upon it—interchanging their opinions during life, and then handing down the result of their study and experience to a rising generation, who have gone on re-modelling and carrying forward this store of Thought—and so has every succeeding generation likewise done. There are now about a thousand millions of us on the earth—and yet, with all this helping and being helped, telling and being told, to say nothing of our own individual Powers so much boasted of, what does any one really know—what indeed can we know? But little, and that little, very imperfectly. There is however, without doubt, something like this principle of accumulative interest on deposited knowledge. And though the ratio be but a small one, the patrimonial Estate continues to improve upon the whole; and those who step into possession to-day may, if they will, be somewhat richer than those who relinquished their possession yesterday. There is a greater amount of available knowledge, wisdom, and goodness in the world now, than there ever was before. Who can foretell what the End will be?

## VI.

In the great Mediatorial Scheme, the Jews, as a People, had no more immediate or personal interest, than had the natural progenitors of our Lord's Body. The whole series of the divine arrangements was a series of means. The Hebrews were employed to bring about this End, irrespectively of themselves, as each one stood individually responsible to God. The entire train of circumstances connected with the accomplishment of the Work of Redemption must be overlooked, or taken out of our view, in making our estimate of man's accountability and God's dealings with him for good. God is in Christ reconciling the world unto himself. This is the Truth in Jesus from the beginning, and will be to the end; for with God is no respect of Persons. "Knowing Christ after the Flesh," is the great sin of mere nominal—national Christianity.

## VII.

In pleading the necessity of a Divine revelation, we do not confine ourselves to that which is written, and has been handed down to us. For ages ere this was given, God had spoken—those to whom he spake, could make good their claim to attention and faith before those to whom they addressed themselves. The patriarchal era *needed* no written message—the oral one was enough. The wants of mankind in those ages were adequately met. When, however, through the medium of letters, that could be done for the whole human race, at once and for ever, independent of the defects and imperfections incident upon all tradition; especially, as the length of life was beginning to be abridged, and as a new era, that of letters, was about to proceed, then, indeed, at the most fitting time, and by the most efficient means, prospectively and provisionally, as well as at the very time, God spake unto the world by his servants, the prophets; and in the latter days unto us by his Son.

S. M.

## WESLEYAN POLITY.

The subject of church government is one which has employed the thoughts and the pens of eminent men in different periods of the Christian era : much has been said—much has been written—and yet, after all, there seems little probability of any thing like general agreement upon the question. The mystification in which the subject has been enveloped, has caused it to be viewed as intricate and embarrassing ; and numbers have concluded, that the only way to secure peace and tranquillity of mind was, to let it alone altogether. By one party it has been maintained that we have no system, or form, of church government in the New Testament ; by another, that we have the fullest information upon the subject ; and, by another, that the platform, or outlines, or leading principles, of the constitution of a Christian church, are clearly laid down by the inspired penmen, but that the application of these principles is in a great measure left to the genius and peculiar circumstances of the persons of whom the different churches are composed. Perhaps the last is nearest the truth ; and, if we admit this, we allow at once, that, while all parties hold the doctrines or truths of the New Testament, and derive the principles on which their churches are founded from this source, they are equally at liberty to judge, under the influence of the Holy Spirit, of the best means of carrying these principles into effect, and of disseminating the truth of Scripture. This must be understood, however, with some limitation. The Divine Being has not only furnished the principles of church government, but he has given examples of the intended mode of their application. He has not only furnished information, but appointed the *foolishness of preaching* as the means of propagating that information throughout the world. He has not only given his Son as a sacrifice for the sins of men, but appointed the Lord's Supper a standing ordinance in his church, as a memorial of the fact. He has not only provided renewing grace for his fallen creatures, but appointed the application of water in baptism, as a symbol, or representation, of the sanctifying influence. When, therefore, we speak of the scope left for human prudence, in applying the principles, and spreading the truths, of the New Testament, we assign to that prudence a very humble office ; its scope is very narrow. Nothing is to be added ; nothing diminished ; nothing altered : consequently, here is no room for invention or dogmatism. All that is left to human piety and prudence is, the application of these provisions in such a way, that every individual, in every circumstance, place, and condition, may have his portion of meat in due season.

But, if the peculiar circumstances of individuals, and churches, are to regulate the distribution of the provisions of the master for his household, it is clear that a minute acquaintance with these circumstances is indispensably necessary. Where this is wanting, the duty cannot be properly performed. Hence we see the necessity of the *pastoral* character ; of knowing the sheep, and of being known by them ; and are driven to the conclusion, that the government and direction of churches, under God, belong properly to persons who *reside always* with them, are *fully acquainted* with them, and *form a part* of them.

This, certainly, is the order of the New Testament, as well as of nature and common sense. It is neither Scriptural nor rational to vest the government of a church, or religious society, in a minister who is not resident among the flock, and intimately acquainted with the members of which it is composed. To assert the contrary, is equal to saying, that the stewards of a prince's household are not so well adapted to discharge the duties of their office, as an occasional visiter, at best a partial stranger, would be.

By turning to the Holy Scriptures, we see the order of the government of the Christian church distinctly exhibited. The apostles were sent by Christ as special messengers, to preach the gospel ; to prove their mission was divine by working miracles ; and to found churches. Their companions, called Evangelists, were left in charge with the churches, thus founded, to take care of them and appoint suitable officers. Titus i. 5.



These officers comprised two classes, Bishops or Presbyters, and Deacons. The latter were appointed to attend to the secular concerns of the churches, assist in distributing the elements at the sacrament, and occasionally to preach the gospel. The former were appointed for two purposes; to *feed* the flock, and to take the *oversight*, or *superintendency*, of it. To instruct and govern the flock is the work *assigned them in Scripture*. These Bishops or Presbyters, for both words signify the same persons, are found in the plural number in every church. Hence Paul directs Titus to ordain Elders, Presbyters or Bishops, in every city. In writing to the church at Philippi, the apostle addresses the bishops and deacons. And from Miletus he sent to Ephesus, and called the elders, presbyters or bishops, of the church. It does not appear that preaching the gospel was necessarily a part of the work of a New Testament bishop. *Let the elders, bishops, or presbyters that rule well be counted worthy of double honour, especially they who labour in the word and doctrine*. Here are elders mentioned who do not labour in the public ministry, as well as those who do. The appointment of these was very simple in its manner. The *old* members of the church are exhorted, by Peter, *to feed the flock, and take the oversight of it; the young ones to submit to them*. Thus we have bishops made, and put into office, without any further trouble.

The order of church government, as stated in the Scriptures, stands thus:—The highest character, under the Lord Jesus Christ, was an apostle. His work was to go out into all the world, and preach the gospel to every creature: he was purely a missionary. When he had founded a church, the care of it was committed to other hands, and he went on to another place, and again preached Christ as a Saviour. Evangelists were his companions and assistants; sometimes employed in travelling with the apostles, or left to take care of newly-formed churches, like Timothy at Ephesus and Titus at Crete. The former was appointed to preserve some from preaching false doctrine; the latter, to ordain suitable ministers. And bishops or presbyters consisted of those who, in consequence of age and knowledge, were eligible to instruct and direct the younger members of the church. A pious class-leader among the Methodists comes nearer to the character and office of a New Testament bishop, than any other character in the world. It is a singular fact, that the ordination of Evangelists, and the communicating to them of Divine gifts, to fit them for their work, were the work of these bishops or elders. 1 Tim. iv. 14.

The government of the Christian church, then, in the apostolic age, was very simple. It resembled the domestic government of an orderly, well-directed family: the elders were looked up to by the younger for instruction and direction, and paid them reverence and esteem in proportion to their deserts.

This simple but happy state did not continue long. In the consultations of the presbyters it was usual for one to preside, for the purpose of keeping order and decency. This presiding elder was chosen on account of his age, piety, and wisdom. He was frequently consulted upon any particular question or circumstance; and deference was paid to his decisions. This opened the way for ambitious spirits to climb, and aspire after pre-eminence. Shortly, what had been conceded as a matter of expediency, was claimed as a matter of right. Bishops were made, superior to bishops or presbyters in general; and those, like the Gentiles, soon began to exercise authority over their brethren.

One great means of establishing the power of these bishops, was the calling of *councils*, composed of bishops and presbyters; for the former now *began* to be distinguished from the latter. These councils quickly changed the face of the Christian church, and introduced a new order of things. The character of ministers was soon absorbed in that of legislators; and that of the humble, laborious servant of the church, in that of its ruler and master. The evil continued to grow and spread until the form of the true church was nearly lost in the usurpations of the Papacy.

An eye-witness of some of these councils, Gregory Nazianzen, says, in writing to a friend, "To tell you plainly, I am determined to fly all conventions of bishops; for I never saw a council that ended happily. Instead of lessening the mischief, they invariably augment it. The passion for victory, and the desire of power, are not to be described in words. One present as a judge will more readily catch the infection from others, than be able to restrain it in them. For this, I must conclude, that the only security of one's peace and virtue, is in retirement." How strikingly similar to the description of some councils, called Conferences, which have been lately held!

Such is the mournful account which we have of these self-constituted synods. They have always proved a curse, and not a blessing, to the church of Christ. Instead of furnishing exemplifications of meekness, benevolence, and purity, they have presented scenes of pride, cruelty, and corruption; there being hardly a pollution of doctrine or practice which cannot be traced to them. They have been an incubus, a withering curse, upon the church of God. Such they have proved; and such they will prove, while they possess an unamenable power to exercise at pleasure.

The attention of a large portion of the Christian church is at present directed to this subject. The Wesleyan Methodists, in consequence of the proceedings of their rulers, in Conference assembled, have been awakened to its importance. They have recently seen one of their preachers, in fact, expelled from the body for maintaining, in several different assemblies, that Divine declaration, *My kingdom is not of this world*; and another cut off for asserting, that, as Christ claimed the character of Son of God, under the terms JESUS and SON OF MAN, which denote his *complex nature*, as IMMANUEL, he must be at least as much entitled to credit, *for truth*, as the murderous Jews and Methodist Conference, *who both agree* in restricting this relation to the *Divine nature exclusively*. They have been surprised at the intrigue which has been carried on in relation to the projected college; and which has been brought to light by Dr. Warren. The waste of money, from the Missionary funds, in support of a useless mission, under the superintendence of Mr. Cook, in France; and in sending men annually to preside in the Canada Conference, has also attracted attention, and excited strong doubts of the wisdom of the measures adopted by the ruling powers in the Conference. The appointment of an individual, whose policy has proved a blighting mildew upon Methodism in Scotland, to be the bishop, or General Superintendent, of the West India Missions, has not been in every respect satisfactory. It is well known that the pecuniary embarrassments of this gentleman, for several years, have been pressing; and, whether the suspicion be founded or unfounded, it certainly has been whispered, that the appointment is intended *to place an insolvent debtor at a convenient distance from troublesome creditors*. Whether this be true or untrue, it does not argue much prudence to send a man to one of the fairest sections of missionary enterprise, whose conduct has already proved so inauspicious. Not to insist upon particular circumstances, while the remembrance of the dreadful business at Leeds, in which a thousand members of the church of Christ were cut off, for no other reason than wishing their preachers not to violate the laws of Methodism, continues—while the cases of Derby, Truro, Ashton, Oldham, Newcastle, and Gateshead, dwell upon the minds of the members of the Wesleyan body, and no symptoms of repentance appear in the perpetrators, there cannot be peace. So long as the proceedings of District Meetings and Conferences are described by eye and ear witnesses in public meetings, and in various publications, as bearing more affinity to pot-house riots than to what might reasonably be expected from an assembly of divines, so long will the people fail to respect the character of their ministers, and to repose confidence in the integrity of their decisions.

What, then, is to be done? Is an anti-christian power, as popish in its character and working as ever existed at Rome, to continue? Must Methodism—one of the most kind and benevolent institutions raised up by

God to bless a sinful world—perish under the incubus of priestly intolerance, which disgraces its name and cramps its energies? You that are indebted to Methodism, answer this question. God has given you the power to prevent this, he calls you to do this; neglect it, and you are not guiltless in his sight. Men and brethren, awake—quit yourselves like men. You may yet save the Connexion, and send it down to posterity, a blessing to your children, and a growing blessing to the world. Disclaiming the character of a dictator, permit me to suggest to your consideration the following remarks:—

It will not be denied that the evils complained of originate in the fact, that the preachers claim exclusively the *legislative* power; and not only so, but, either by finesse or force, they manage in many instances to exercise the *executive* also. Thus they make laws for you, but break them themselves at pleasure. They profess to have given up the *executive* into your hands; and yet you must be mere puppets, moving as directed by them, or they take the execution of law into their own hands, and act exactly as they please. You are Christians as well as Methodists. Whatever respect, then, you may have for your preachers, you cannot but feel much more for the authority of Christ and his Apostles. However important the Minutes of Conference, you must attach *more* importance to the New Testament. Let us, then, look for a moment at these assumptions of power on the part of your ministers, in the light of the Holy Scriptures.

It will never be pretended that Christ taught his disciples to assume such a dominion over his church, as is exercised over the Connexion by the Methodist Conference. So far from this, he used every means to check their ambitious inclinations. Are they disputing by the way, which shall be the greatest? On coming to the end of the journey he questions them, and tells them, *If any man desire to be the first, the same shall be last of all, and servant of all.* To humble them effectually, *He called a little child unto him, and set him in the midst of them, and said, Verily I say unto you, except ye be converted, and become as little children, ye shall not enter into the kingdom of heaven. Whosoever, therefore, shall humble himself as this little child, the same is greatest in the kingdom of heaven.*

On the affecting occasion when he took bread, and gave thanks, and distributed it among his disciples as an emblem of his broken body, they again began to dispute among themselves which should be greatest. He then silenced them by saying, *The kings of the Gentiles exercise lordship over them; and they that exercise authority upon them are called benefactors. But ye shall not be so: but he that is greatest among you, let him be as the younger; and he that is chief, as he that serveth.*

These important injunctions were understood by his disciples, and reduced to practice. After their Lord was ascended to heaven, the Spirit poured out, and the Christian church founded, they proved by their conduct that these lessons had not been thrown away upon them. They did not usurp dominion over the members of their churches. They did not act the part of legislators, as their successors have presumed to do. They declared that they had *NOT* dominion over the faith of their converts, but were helpers of their joy, and their servants for Christ's sake. They claimed no power to dictate articles of faith, and rules of practice, which God had not enjoined. In assembling for the purpose of regulating the spiritual or temporal affairs of churches, they associated the societies with them, and acted only with their concurrence. Is an apostle to be chosen to fill up the place of Judas? the choice is in the *hundred and twenty disciples.* Acts i. 15—26. Are deacons to be appointed to manage the temporalities of the church? the choice is in the *whole multitude.* Chap. vi. 5. Is the question, whether the Gentiles must submit to circumcision, to be determined? we read, *Then pleased it the apostles and elders, with the WHOLE CHURCH, to send chosen men of their own company to Antioch, with Paul and Barnabas; namely, Judas, surnamed Barsabas, and Silas, chief men among the brethren; and they wrote letters by them after this manner:—The apostles, and elders,*

and brethren, send greeting unto the brethren which are of the Gentiles in Antioch, and Syria, and Cilicia. Chap. xiv. 22, 23. Is an incestuous person to be excluded from church-membership at Corinth? it is to be done in the name of our Lord Jesus Christ, when ye are gathered together, and my spirit with the power of our Lord Jesus Christ. Is the offender, upon repentance, to be restored? he engages to concur in their decision: *To whom ye forgive any thing, I forgive also.* The power to expel the transgressor, and also to restore him, was lodged in the congregation: they are called upon to exercise that power, and the apostle promises his concurrence in their determinations. 1 Cor. v. 4; 2 Cor. ii. 6, 10. Are the unruly to be warned, and the neglecters of divine injunctions to be disowned by the church? the brethren are besought and exhorted to attend to these matters. 1 Thess. v. 14; 2 Thess. iii. 14. Is Titus appointed to be the bearer of relief to the brethren at Jerusalem? he was chosen of the churches for this purpose. In fact, while those days of primitive simplicity lasted, there were no meetings held to consult the welfare, or to regulate the churches, but which were open to the whole congregations. The congregations not only attended these meetings, but were consulted in every emergency, and upon every important question: without them, even apostles would do nothing.

This state of things continued till nearly the middle of the third century, in some parts of the Christian church. In the time of Cyprian, when the congregations were grown large, and could not all conveniently assemble altogether in one deliberative assembly, it was the custom of the bishop, presbyters, and deacons, to assemble for inquiry and consultation. When the meeting was over, the whole congregation belonging to the church was called together, and the result of their consultations was submitted for approval or disapproval; for, without the consent of the congregation, no judgment could regularly be put into execution.

We may now see the causes of disquietude in the Wesleyan-Methodist Connexion. There is some little respect for *Divine authority* in the hearts of some members in that body. These persons cannot help seeing, that the practice of sitting in leaders' meetings, quarterly meetings, district meetings, and conferences, with closed doors, is, *First*, In opposition to the usages of antiquity. No such thing existed in the primitive church. It was the custom of that church to *court* observation, and not to *shun* it. Its practices would bear daylight. *Second*, That the claiming of legislative power by ministers, without consulting the judgment and feelings of their people, has no countenance from the apostles: they never did it; they disowned it *in toto*. Yet to such a claim inspired apostles must surely, of all men in the world, have been *first entitled*. As to the idle pother about the September Quarterly Meeting having a right to question the propriety of an enactment of Conference, it is *farical*. Not a Superintendent in the Connexion durst for his life suffer any thing to be mooted in a Quarterly Meeting, that would prove offensive to the ruling party in Conference; and, without his sufferance, every thing is illegal. *Third*, That the dictation assumed by Conference, of articles of faith and modes of worship, and the mode of enforcing them, are prohibited by Christ himself. He allows no *chief* in his church, but the most humble, laborious, and useful *servant*; no authority but his own—*Teaching them to do all things that I have commanded you*:—that is, to teach *his* doctrines and laws, and not *their own*. But who can reconcile the doctrine of the *Test Act*, or the laws relating to the *Sacrament*, which, with numberless others, disgrace the Conference Statute-book, with the doctrines and laws of Christ? To reflecting minds it is evident, that the Wesleyan-Methodist Conference is, in the above particulars, and many others, decidedly at variance with Christ, his apostles, and the primitive church.

In consequence of these things, many feel uneasy. They know that to succumb to the Conference, is to falter in allegiance to Christ; and that, just in proportion as they seek to please and support men who are so strikingly at variance with the Holy Scriptures, they cease to be the servants of Christ. These unhappy men are viewed by their spiritual rulers

with contempt and aversion. They are considered disturbers of the peace of society, agitators of the church of God, and persons as much to be avoided as the plague; and many of them being miserable where they are at present, and not possessing resolution to break the cords by which they are held, are really in a situation which calls for pity.

But a house divided against itself cannot stand; and the Methodist Conference must undergo such a change as will bring it nearer to the New Testament platform, or it will soon fall to pieces. It is *not* built upon the foundation of the apostles and prophets, Jesus Christ being the chief corner-stone. It is built too much upon expediency and human policy; and some of its rulers betray such a reckless disregard of the truth of God, of the authority of his Son, of the example of the apostles and their successors, and of the welfare of immortal souls, whom they wantonly cut off from the church of God, and consign to the empire of darkness without remorse or pity, that some have been led to conclude that it cannot continue long. The question, therefore, is a serious one:—Is it possible to *reform* the Conference, and *save* the *Connexion* from *destruction*?

But here we meet an objection. It is said that, in Independent churches, regulations may be made by popular suffrage; but that this cannot be in a *Connexion* so widely extended as that of the Wesleyans. This is admitted. But what cannot be done in person, may be done by proxy, by representation. The question then is, How did the apostolic and primitive church act under such circumstances? By turning to Acts xv. 2, we see at once that the representative system was adopted. The brethren, that is the church, at Antioch, wanted to confer with the apostles and church at Jerusalem. They could not attend in person. *They, therefore, determined that Paul and Barnabas, and certain others of them, should go up to Jerusalem unto the apostles and elders about this matter.* And Mosheim informs us, that, when councils first became customary, *the bishops considered themselves the representatives of their people, and felt bound to act according to their wishes.* Here, then, we have the sanction of antiquity and Scripture for the representative system, and see the way clear before us.

Let, then, the Wesleyan Methodists lay aside the trammels of their rulers, and each Society, with its preachers, manage its internal concerns, as did the apostolic churches. Let not Leaders' Meetings be close boroughs any longer. Let such members attend as choose, while they demean themselves as the followers of Christ *ought*. Let the Leaders, in those meetings, consider themselves the representatives of their people, and act accordingly. Let the Quarterly Meetings, in which the concerns of a whole Circuit, composed of several Societies, become the subjects of deliberation, consist of representatives, chosen by ballot by the respective Societies from which they come, and the preachers upon that Circuit. Let none be allowed a vote, but those who are deputed by their brethren to represent their wishes. Let the District Meetings be composed of an equal number of preachers and people, freely chosen by the representatives of the people at the Quarterly Meetings; and let them not be afraid to let their friends, if they think well, witness their proceedings. Let the Conference be made up in the same way, and conducted in the same open manner. Let not any preacher attend it, except in such special cases as shall justify the breach of custom, but those who, like their lay brethren, are voted by the Societies, or those who *represent* them. They must not think this hard! Paul and Barnabas attended the Conference at Jerusalem, because the *church at Antioch* so determined; and, if it was not derogatory to the dignity and comfort of inspired apostles to be chosen by their brethren, it cannot be so to Methodist Preachers. Let the committee for stationing the preachers, be voted by ballot; and no preacher be appointed to a Circuit without consulting the representatives of that Circuit, and securing their approbation. Let all other committees be chosen in a similar way, and consist alternately of a majority of preachers and people. Instead of denouncing as treacherous and vile those who faithfully report the proceedings of their Conferences



and District Meetings, let them act so as to be able to challenge inspection; and no longer identify themselves with those, of whom it is a shame even to speak of those things *which are done of them in secret*. Adopt this Scriptural system, and the evils of Methodism will soon be healed. Lay open the secrets of the prison-house, and the abuses of the system will soon die away.

But it will be said, the thing is impossible; however pleasing the theory may appear, it will never work. This is decidedly untrue: the system does exist; it does work; and it does work well. It *exists* in the New Connexion of Methodists; it *works* in that Connexion; and it works so *well*, that, for the last *ten years*, the New Connexion has been increasing *one-third* more rapidly than the Old. This is not all: there is mutual confidence between preachers and people. We do not hear one party prating about inherent rights and the power of Conference; and the other expressing disgust, distrust, and a consciousness of oppression. We do not find in it that offspring of hell—a *Test Act*, enjoining subscription to a doctrine which, as the makers of the Act *explain* it, makes God a liar, and brands his dying Son with error and blasphemy. We do not find in it anything answering to the intrigue and falsehood brought to light in Dr. Warren's exposure of the College trick. We do not find hundreds of pounds thrown away every year in sending men to the Canadas, for the purpose of doing nothing; while the confidence of the public is abused by men who tell them that the money they subscribe is expended solely in the spread of the Gospel. Things of this kind do not exist in the New Connexion: they cannot exist there. Well, then, does not this body, in the constitution of its government, exhibit a model for you? Would it not be beneficial to Methodism to reform it, by putting away its abuses; and to remodel it, by bringing it up to a resemblance of the New Connexion? We will go farther: will anything short of this save it from utter destruction? Can you deny that in certain of its doctrines, and several parts of its practice, the Conference has placed itself in furious opposition to the Holy Scriptures? You cannot. Well, then, the case is clear; it must be mended, or ended. If there be truth in Scripture, and faithfulness in God, he will not, he cannot spare the men who are laying his heritage waste. And when he enters into judgment with them, will he not punish those who are their abettors? But who are these? The men who support them, who supply them with funds. They are the abettors of this tyranny—the helpers of this iniquity: every farthing they contribute to their support is a premium upon vice; the wages of iniquity, and the means of making the workers of mischief triumph. You object, and say, We cannot help it. You can help it. Keep your money in your pockets six months only, and you will be welcome to reform to any extent you please. The power to effect this desirable change is yours; the means to bring it about speedily, are in your hands; your duty to God and to Methodism requires you to use this power, to employ these means, and do the work at once. Remember who has said, "*He that is not for me, is against me.*" The Conference has put itself in opposition to your Lord and Saviour. Countenance it in this, and he will disown you. But you say, We have no hope of a reform. Really! So you believe the case is without remedy; and yet you resolve to abide by these men, whose case, you say, is desperate. Well, then you will perish with them; and this, too, by your own choice! For the sake of God, of Christ, and of your own souls, awake from the snare of the devil; act the part of men; either reform the Old Conference effectually and speedily, or unite with the New Connexion. You object, and say, We shall lose our chapels, for we have made them over to Conference. Pray *what* is Conference in law? NOTHING!!! *Who* is Conference in law? NOBODY!!! So you have given your chapels to *nothing*!!! and made them the property of *nobody*!!! For the sake of common sense, be cheated no longer; take your chapels with you. They belong to no one, under God, but those who contributed to the building and support of them; and the Conference never *did that*. Awake, then, arise; or, be for ever fallen!

## LETTERS TO LOCAL PREACHERS.—LETTER III.

What are your feelings, my readers, I know not ; but, for my part, I do not regret the interval which has elapsed since the appearance of my last letter.

In the mean time, the reputation of your late fellow-labourer, Samuel Drew, has been assailed from a quarter from which his friends had a right to expect very different treatment for him ; though the indulgence of such an expectation would have bespoken a more intimate knowledge of the assailed than of the assailants. The manliness of his character, his downright uprightness, his single-mindedness, his abhorrence of concealment and all sorts of intrigue and double-dealing, the unquestioned and unquestionable cleanness of his hands as a public man and as a member of the republic of letters—these qualities, with many others such like, by which he was adorned and dignified, ought to have secured him the good word at least of a publication professedly conducted on religious principles. That in one such instance they did not, affords a lamentable proof that the name of Christianity is sometimes used as a cloak for purposes that are any thing but Christian ; for any thing but Christian must all those purposes be with which virtuous conduct and virtuous principles are not compatible ; or, which is pretty nearly the same thing, with which the ascription of praise to such principles and such conduct is not compatible. But not only did the editor of the *Wesleyan-Methodist Magazine* deny to Mr. Drew the commendation which was his due (and it was impossible to speak of him in the simplest forms of truth without commending him) : he also laid many things to his charge of which he was wholly innocent, as of what that men circumstanced like him are liable to do, being wrong, was he not innocent ? This, however, was owing to the necessity of the case, as much as to the *malus animus* of his cowardly and treacherous assailant ; for how was it possible to speak ill of one of whom nothing but good could with truth be spoken, without calumniating him ? Integrity and purity of life would be worth cultivating, if their cultivation could not be urged by any motive but this, that they become an impenetrable panoply to the conscious possessor of them. Nor, after death, is the reputation of the good without this defence. It is not sufficient to justify a man, though the poet feigned it to be, in braving the horrors and the dangers of the natural world : it will not preserve him from the fangs of the tiger, nor, like a ministering angel, bear him up in its hands, lest at any time he dash his foot against a stone ; but it is sufficient to protect him from all moral injury : and, in this sense, neither Mr. Drew for himself, nor his friends for him, need fear the arrows of the Parthian. They may smite, but they cannot pierce his triple armour, from which they will fall pointless and harmless to the ground. The experiment has been tried and it has failed, signally failed, to the everlasting honour of the assailed, and to the not less lasting disgrace of the assailants. Nay, Mr. Drew, instead of suffering, has benefited from the attack ; or, rather, as, in strictness of speech, he is equally beyond the reach of benefit and of injury, of praise and of censure, we, you and I, my dear brethren, and all who have learned to venerate his name and bless his memory, have reaped the benefit which has accrued from an assault conceived (God knows) and committed in no beneficence of spirit. Some of the most fragrant herbs yield not up their sweetest savour except they be much bruised ; and, most assuredly, the immediate and principal effect of the ferocious set which has been made upon the memory of Mr. Drew has been to heighten and extend the savour of his name.

It is a conviction of this fact which reconciles me to the delay in the appearance of this letter, whose claim to your attention is, that it is founded upon the character and the opinions of the tried, the tested, the weighed, the maligned, but still the fair—and still the far—famed Samuel Drew.

With what credit to himself, with what profit to his fellow-men, and with what glory to God, Mr. Drew used publicly to discourse upon the

divine attributes, especially as displayed in the grand scheme of human redemption, I need not speak in detail. Many of you from personal experience, and all of you through the voice of fame, in this case no liar, are well acquainted with this portion of his valuable labours. You know that he was not only a workman that needed not to be ashamed, but that he was qualified, like the Apostle, to employ great boldness of speech in the discharge of ministerial functions. He did not preach so frequently as many, perhaps most, local preachers do; but, whenever he did preach, his word came emphatically in the demonstration of the Spirit, and in much assurance. The reason why he did not devote all his Sabbaths to the work of public instruction, is explained in the following passage, which, as well as those that will hereafter be quoted, I have extracted from his Life, as very ably and very impartially written by his son:—

“‘It may be asked,’ observes Mr. Drew, in a short sketch of his early life, which he dictated to one of his children just before his last illness, ‘as my father was a serious man, why did he not step forth, on my mother’s death, to supply her place? The reason is obvious, though by no means satisfactory. Being employed as a local preacher among the Methodists, every Sunday he was called upon to fulfil his appointments, while the moral and religious culture of his children was comparatively neglected. This system, of employing persons to preach on the Sabbath, who have very little time to instruct their families during the week, I consider to be a serious evil, and one that needs especial correction. Such being my father’s case, it may naturally be supposed, that any serious impressions resulting from my mother’s instructions soon vanished. I had no one to take me by the hand; and with precept and example I was now, in a great measure, unacquainted.’

“‘The moral injury which Mr. Drew thus sustained, he has more than once pointed out in the case of others. That Christians are to love their neighbours as themselves, and to promote their welfare, is unquestionable. Nor is it less certain, that he who possesses a thorough and an experimental acquaintance with the truths of religion, and the ability of communicating them to others, should embrace the opportunities afforded him of imparting this knowledge. But let him consider well what these opportunities are, and to what extent his duty to the public is to take precedence of that which he owes to his immediate connexions. Let him remember, that there are frequently conflicting duties, the relative claims of which it requires much thought, and much of the Divine guidance, satisfactorily to determine. Neither should he forget the apostolic declaration, ‘If any provide not for his own, and specially for those of his own house (instruction as well as food and raiment), he hath denied the faith, and is worse than an infidel.’

“‘The proper government and instruction of his family is a Christian parent’s first duty, and can never be superseded. A conviction that this duty is imperative, and a recollection of the injury he sustained from his father’s inattention to it, led Mr. Drew, when his own children were growing up, to refuse any appointment, as a preacher, that would not leave him every third Sabbath at his entire disposal.

“‘The evil which has occasioned these remarks we do not charge on the Wesleyan system as a necessary consequence, or a common defect. Yet it is a false movement to which this part of the machinery of Methodism is liable, without the constant vigilance of those to whom its direction is confided.”

To the whole of this passage I solicit the careful and prayerful attention of my readers. They ought, in my opinion, to consider themselves under a great obligation to Mr. Drew’s son for his judicious comment upon his father’s text. “‘This system (observes the latter) of employing persons to preach on the Sabbath, who have very little time to instruct their families during the week, I consider to be a serious evil, and one that needs especial correction.” From the wording of this sentence, it might be inferred that Mr. Drew totally disapproved of men engaged in trade and manual labour during six days of the week, devoting the seventh to public instruction; but the explanatory statement of his son shows that this could not have been his meaning. To reconcile the precept with the example, we must suppose that Mr. Drew thought it allowable, even in tradesmen and mechanics, to take upon themselves the duties of local preachers on two out of every three Sabbaths.

But how many of you, my dear readers, are there, who make no such reserve as that which painful experience had taught Mr. Drew the propriety of making! Some of you, perhaps, have allowed your zeal to snatch the reins out of the hands of your discretion; but most of you, I do not doubt, have by degrees been placed in such circumstances, that, if you were

to claim one Sabbath out of three for the discharge of your parental duties, you would be considered as making a most unconscionable demand, as foes to discipline and good order, and perhaps be taunted with having grown weary in well-doing, if not insultingly bidden to retire altogether from the work. Be this as it may, I think that you cannot but admit "the proper government and instruction of his family to be a Christian parent's first duty, and one that can never be superseded." The light in which I have been led to view the connection between parents and their children is this, that the former are, with respect to the latter, the trustees of the Almighty. When he gives a man a son, it is as though he said to him, Behold, I commit to thy care a soul destined for an immortal existence: it is for thee to train it up in the way in which it should go: upon thee, instrumentally, depends the question whether it shall be saved or lost. I place out of view for this time those parents who have no just ideas respecting their responsibility to the Divine Being, and confine my observations to such as know their Master's will. Can any of these suppose, that, if he take no pains—nay, that if he take not constant pains to instruct his children in the way of eternal life, and if those children, or any of them, walk not in that way, but in the opposite direction, God will hold him guiltless of the blood of such child or children? For such a supposition I find no foundation in Scripture; and, if not there, where? I am not enough of a statist to be able to say precisely what portion of those who are born into the world, or into that little portion of it in which we dwell, die without attaining the age at which human beings become responsible to God for the use of the faculties of mind and body with which he has endowed them; but it is notorious that they form a very large portion of mankind. How are we to account for so many dying in infancy? Is there any mode more rational than that of supposing that this is a merciful arrangement of Divine Providence to save his creatures from the personal consequences of personal transgressions, and to save careless parents from the guilt of being accessory to the damnation of their own offspring, by neglecting to give them needful instruction? Not only is the duty of a parent to instruct his own children, a duty which cannot be superseded by that of public instruction; but the latter can never be efficiently discharged when the former is not duly attended to. Many lamentable instances have occurred in the cases of travelling, or stated, as well as local preachers' families, in which the public usefulness of the parents has been neutralised by the bad examples of their own families—the fruit, it is not unreasonably presumed, of parental neglect. What his specimens are to a commercial traveller, that should the members of his own family be to the minister of Christ. If the representative of a manufacturing house should exhibit damaged or imperfect goods, he would obtain but few orders: his patterns must be unexceptionable, or he will meet with little success. So it is with the ministers of Christ. It must be admitted that a man's best efforts to give his children a religious training sometimes fail; but, on the other hand, the promises of God are very strong, very explicit, and very encouraging, with reference to the training up of children in the way they should go; and, when fruit does not follow sowing, either so speedily or so plentifully as we expected, we ought rather to attribute our disappointment to the defectiveness of our own exertions, than seem to insinuate a doubt of the faithfulness of God, who has pledged himself to the fulfilment of every jot and tittle of his word. Sufficient has been said to make it clear that Mr. Drew consulted both the requirements of relative duty and his usefulness as a public teacher, by reserving one Sabbath out of three for the religious instruction of his own children; and in this I cannot but think that he set an example which all persons similarly circumstanced would do well to imitate.

But Mr. Drew's biographer supplies us with another reason why local preachers should beware of preaching too frequently. It will be found in the following paragraph:—

“Connected with the origin of Mr. Drew’s metaphysical studies, there is another circumstance in the history of 1788 that demands attention. We have already seen, that his religious convictions led him, in his twenty-first year, to join the Methodists. About the commencement of his twenty-fourth year, he became a Local Preacher and a Class-Leader. The responsible duty of instructing others on the all-important subject of religion, necessarily led him to exercise his thoughts as a moralist and a divine. He could not officiate as a public teacher, without becoming presently sensible of his own deficiency on many points of necessary knowledge. His was not the temper to sit quietly down, and felicitate himself upon his ignorance of ‘vain philosophy.’ While at his shop-bench, many glimpses of truth might attract a momentary attention, and then pass away, like a vision, from before his eyes. He might have *there* contented himself with a vague and indistinct apprehension of the truth or falsehood of particular theories; but in his public character he would find it absolutely necessary to think and examine closely. As a private instructor and adviser also, cases of conscience would sometimes come before him, which he would have to assist in determining. On some occasions, the individuals under his charge might, perhaps, be at a loss how to act; and it would be his duty to furnish them with rules for their guidance. Every class-leader should be a moral philosopher, as well as a pious man. Where the decision lies between duties that are apparently at variance, the most patient exercise of thought is necessary, to determine the right application of scripture precept. These considerations combine to show, that the public duties in which Mr. Drew was now engaged, tended to give life, vigour, and direction to his mental exertions.”

It will be observed, that the preceding remarks are applicable to the office of a local preacher in a still more eminent degree than to that of a class-leader. My readers know how much it has become the fashion to leave entirely, or almost entirely, to local preachers, the country societies, which are not to be reached without a degree of exertion that is not agreeable to the luxurious habits of modern *travelling* preachers. In this view of their duties, as, indeed, in any, it is seen to be of importance that local preachers should, like Mr. Drew, devote themselves to the cultivation of their minds in the knowledge of Scripture verities, that they may, when occasions arise, as they often will, be able to detect insidious error, and explode it, as well as to inculcate simple and positive truth. Thus to qualify themselves, and at the same time to give due attention to their parental duties, perhaps the great mass of local preachers would find every other Sabbath little enough; for, when it is stated that Mr. Drew reserved one out of three only, we ought to remember that he was a man of extraordinary powers, and that his secular occupation was one which did not preclude meditation upon other subjects. When these suggestions begin to be adopted (if I am not over-sanguine in expecting them to be adopted), a very loud cry will be raised against those who may adopt them, and those who may evince an inclination to do so. It will be broadly insinuated, that such persons, having put their hands to the plough, have drawn back, and it will be well if it be not added, drawn back to perdition. And if this profane cant, for such I have no hesitation in affirming it to be; indeed, I may say that “I speak advisedly,”—if this profane cant, then, prove unsuccessful, as the enlarged and liberalised state of your views, as a body, tells me that it will, other and more insidious means will be employed to check the spread of prudence and independence.

Suppose that, in a given circuit, the greater number of the local preachers should be so simple as to follow my advice, and signify to the superintendent, that, in the next quarterly plan, they wished not to have any appointments, excepting on every other Sunday; the announcement, provided that he were “a thorough-paced Conference-man,” would give him as much surprise as an earthquake, and excite his ire as much as though some person had spit in his face, he would scarcely be able to trust the evidence of his eyes and his ears. “What!” he would exclaim, as one actually did, on a recent occasion, “Is Methodism come to this? *THEN the glory is departed!*” For these men, with all their cunning and plausibility, cannot conceal, that, in their opinion, passive obedience and non-resistance, on the part of the people towards the preachers, is emphatically, pre-eminently, peculiarly, “the glory” of Methodism. Most discerning persons look upon you, the local preachers, as that glory, because your labours are voluntary, gratuitous, self-denying. But this is not the light in which you are regarded



by your *soi-disant* superiors. They do not even concede you the honours that the Roman Catholic hierarchy itself would spontaneously pay to a *secular* clergy. Their notion of you is, that you are to be led captive by them at their will. They would but be speaking the plain truth as to the relation in which they expect you to stand to them, if they adopted the words of the Roman centurion, and said, "I am a man under authority, having soldiers under me; and I say to this man, Go, and he goeth; and to another, Come, and he cometh; and to my servant, Do this, and he doeth it." Yes, their notions of discipline are the very antitype of military subordination. They, indeed, are centurions—"generals," colonels, captains, and lieutenants—they are *commissioned* officers; but you, although not quite so low as *privates*, are yet only non-commissioned officers—serjeants it may be—and in might, if it suited your unambitious tempers, console yourselves that those corporals, the class-leaders, are in a still lower grade. I appeal to yourselves, whether this is an overcharged picture of Wesleyan-Methodist priestly arrogance, confidently anticipating a general "No!" Well, then, just as the colonel of a regiment would receive an intimation from a serjeant, that it was his intention for the future to perform only half as much service as he had performed in time past, with equal surprise and equal indignation, will your reverend martinet receive a similar intimation from a local preacher. But you must remind him that it is not into a regiment of the line that you have enlisted, but into a regiment of *volunteers*. He will attempt to impose upon you, by arguing that the articles of war, the entire military code, are as applicable to and as binding on the one as the other. But you must not allow yourselves to be browbeaten; there never were such things as triangles, and cats-o'-nine-tails, and three hundred lashes, in any regiment of volunteers, English or Irish; and, tell him, *there never shall be*. Only be firm: the froth of his indignation will subside much quicker than that of whipped cream; and, when it disappears, it will disclose a more solid and substantial feeling—chagrin at the prospect of having himself more frequently to resign the comforts of his own fire-side, that he may visit, in cold weather, and on dark nights, the remoter parts of the circuit. There will be the rub! The reduction of local preachers' appointments will operate like a reduction of the number of such preachers, and will terminate in multiplying the village labours of the travelling preachers. It will make them travelling preachers in more than name—in fine, primitive Methodist preachers.

Thus, by taking the course which I have recommended to you, two good ends will be answered, which is one more than I contemplated at the beginning of this letter. First, you will have time to attend to the spiritual welfare of your own children, and, by reading and study, to improve the character of your own ministry; and, secondly, the travelling preachers will be forced out of easy chairs in which Providence,—if Providence called them to be what they are,—never designed that they should sit. As to the latter effect, I anticipate it will be said, that dogs return to their vomits again, and washed sows to their wallowing in the mire; but it is obvious, that, in the case supposed, the travelling preachers will not be able to return to their habits of self-indulgence, without first doubling the number of those local preachers who may have forced them into unwonted activity. But this is a measure, in the prospect of which we may exclaim with the Apostle, "Some, indeed, preach Christ, even of envy and strife; and some, also, of good will. What then? Notwithstanding, every way, whether in pretence or in truth (whether by travelling or local preachers), Christ is preached; and I therein do rejoice, yea, and will rejoice."

Be the consequences what they may, however, it is for you to consider—first, whether to give religious instruction to your children, or, in the words of inspiration, to provide for your own, especially for those of your own household, is your first duty, and one that can never be superseded? Secondly, whether, by more reading and meditation and fewer sermons, you will not be more likely to succeed in obeying the Apostolic injunction,

"Study to show thyself approved unto God, a workman that needeth not to be ashamed, rightly dividing the word of truth," than by pursuing the opposite course; and, consequently, be more useful. If, after mature consideration, you decide these questions in the affirmative, let no unworthy fear of man, nor any unscriptural disposition to preserve external peace at the expense of a good conscience—let no consideration whatever prevent you from acting accordingly, and "quitting yourselves," not like obsequious slaves, but "like men."

Still keeping in sight the example of Mr. Drew, I now proceed to lay before you his views of education, as a teacher of youth, and as a father, and as those views were exemplified in his own practice:—

"In a letter to a gentleman, who wished to place a son under his charge, Mr. Drew thus explains his views, and his method of tuition:—'I have my fears whether your son be not too young to see the value of that knowledge which might be imparted to him; and whether he will not, consequently, be apt to forget what he learns. The human intellect, undoubtedly, begins to unfold itself at a much earlier period in some than in others; but, generally speaking, from fourteen to twenty-four is the most favourable tide of life. I have, at different times, had youth of both sexes under my care, to whom I have taught the rudiments of grammar and the scientific parts of geography, together with the use of the globes; but I have invariably found, that under fourteen years of age my pupils have not made that proficiency which I could wish. I give no tasks, and only on certain occasions use any book. I deliver lectures, lay down principles, and get them to converse on the various subjects which come under our notice. Having made them acquainted with established rules, I then purposely violate them in conversation, and make my pupils not only correct my errors, but assign reasons for the corrections they give. It is astonishing what proficiency they make, when they begin to reflect and reason on the propriety of things, by this mode of instruction.'

"The Sabbath, being a day of rest, Mr. Drew did not take his ordinary morning walk. Seven o'clock was the hour for commencing the services of the day, in the Methodist chapel, by public prayer, and thither he always repaired. At the family worship, on this morning, *all* the children who were able read, in rotation, and in a similar manner they were expected to read after dinner. On this day, too, especially, he sought opportunities of acquainting his children with the precepts and doctrines of Christianity. *These he seldom communicated in a direct manner, lest he should awaken a repugnance to religious instruction.* By proposing some question or subject for consideration, he endeavoured to elicit inquiry, and to make them think closely and seriously about a matter of such vital importance. Nor was this method peculiar to his Sabbath instruction. The subject changed with the day, but his manner of teaching was uniform. He adopted no particular system for the mental culture of his children. They received the common school education, and he sometimes inquired into their proficiency, —taking care, that in those points with which he was himself conversant, *they should be well grounded, and able to render a reason at each progressive step.* His object was not merely to store the memory of his children, or of other young persons who wished to benefit by his teaching, but to lead them to think."

"Few fathers manifested such strong paternal attachment as Mr. Drew. His children's welfare always claimed his attention. Daily and hourly their best interests were the object of his solicitude. There was no austerity in his manner, tending to repel them from his company. On the contrary, *he was ever ready to listen to the most absurd or extravagant theories which they might hazard, in morality or religion; and, instead of checking any remark because it might savour of impiety, he heard every argument they could adduce in favour of the proposition, and then, by reasoning with them, endeavoured to expose the fallacy of their opinions.* Thus imperceptibly, yet in the most convincing manner, would he fortify their minds against pernicious doctrines, and confirm their belief in the most important truths. The confidence of his elder children he thus gained; and the affection of the juniors was always bestowed upon a parent who would become their playmate, and tell them stories without end. Though he could not prevent their mixing with others, in and out of school-hours, he strove to guard them by his precepts against evil example. 'To keep my children wholly from bad associates,' he has said, 'is out of my power. I can only endeavour to instil good principles, show them a good example, and commend them in prayer to God.'

Every intelligent father might safely be left to learn for himself the important lessons which the foregoing passages contain; but I will, nevertheless, venture to point out, as worthy of special notice,—first, the period of youth during which, as much and long experience taught an observant and a reflecting man, the human mind is most apt to receive useful knowledge; secondly, the importance of so conducting the education of children, whether literary, moral, or religious, as that they shall be able to render a reason at every stage; and, thirdly, the advantage of obtaining the entire confidence of children, so that they will freely express all that is in their

thoughts. But it may be well to observe, that Mr. Drew never meant to say that education, in any of its branches, much less in the highest branch, should not, need not, or might not with advantage, be begun at a much earlier age than fourteen. He knew, and he acted according to his knowledge, that there is no age so early, after the first dawn of intellect, but the work of "endeavouring to instil good principles" may advantageously, and ought conscientiously, to be begun. When he sets up the age of fourteen as a species of intellectual starting-post, he must be understood as having in his eye, and that almost exclusively, those species of knowledge which call into exercise the higher powers of the mind, tasking them, too, with a severity more dangerous than useful to them, while but imperfectly developed. As to the second lesson which I have pointed out as deducible from Mr. Drew's example, it is too obvious to require formal proof, that one might as well attempt to lay a foundation for a fortress on the land, or a lighthouse in the sea, with a palpable powder, as hope to well-educate a boy without teaching him the art of "reasoning at every step he treads:" all, without this, is the mere instruction of a jay, a magpie, or a parrot. But I must not give my feeble sanction to Mr. Drew's "encouragement of infidelity in his children," as *some* persons, I doubt not, will have the candour and good sense to call it, without an explanatory remark. The fact is, that Mr. Drew, by gaining the confidence of his children, and by encouraging them to give utterance to all their thoughts and opinions, on all subjects, and howeversilly, erroneous, or even (apparently) wicked, acquired a knowledge of their errors, ere they had time to take root in the mind, and bring forth fruit in the life; and he also, by the same means, ascertained the germination of sound principle and wholesome feeling. The former he plucked up before they had done harm, and the latter he cherished at the very moment when they most needed his fostering care. The minds of his children were just as depraved, and their hearts as deceitful, as the minds and hearts of men in general are; but, like a skilful and careful gardener, (the success, however, of whose skill and care depends upon Him who "gives the increase,") he weeded them so diligently, and nurtured them with so much affection, that he made "the wilderness like Eden, and the desert like the garden of the Lord." And let those whom I am addressing believe me when I say, that in all other cases similar pains will be rewarded with similar success. The assertion rests not upon my *ipse-dixit*, but upon that of Him who has not only promised that children shall not depart from the way in which they should go if trained up in it, but has also declared, that, though "heaven and earth shall pass away," his "words shall not." Above, and before all things, my dear brethren, be not afraid, but promptly avail yourselves, of any means by which the existence of weeds in your domestic gardens may be timely brought to light and eradicated. So, to adopt a slight change in the metaphor,—so shall "your sons be as plants grown up in their youth;" yea, "like trees planted by the rivers of water, that bring forth their fruit in their season: their leaves also shall not wither; and (*it is the word of God, who cannot lie*) WHATSOEVER they do shall prosper."

Though I am far from being sure that it will be generally useful as an example, I will, nevertheless, make an extract or two illustrative of Mr. Drew's mode of preparation for the pulpit, and of his opinion on that sort of literary labour.

"Elaborate in argument as Mr. Drew's pulpit addresses appeared, he bestowed little time on their preparation. A contrary opinion is intimated in the foregoing paragraph; but, to those who were best acquainted with his daily engagements, it was well known that he had little leisure for study in reference to his public discourses. An hour's retirement was all the preparation he in general needed, to speak from a new text. Composition would have been a term inapplicable to his sermons. Pen and ink he used very sparingly. The divisions which a text might suggest, and a few prominent ideas, were all that he was accustomed to note down. There are few of his sermons, as far as they are committed to writing, that occupy a larger space, in his rough manuscript, than six inches square. He has expressed it as his opinion, that 'the man who cannot preach a sermon without first arranging it on paper is ill qualified for his office;' and he, on one occasion, observed to a friend, 'I never but once wrote a sermon at length before I preached it, and that I spoiled.'"

Here I must take leave to express a doubt whether Mr. Drew's biographer has exactly stated his father's opinion. It is easy to believe that he, having accustomed his mind to the severest discipline of thought by exercising it continually upon themes connected more or less with theological science, should have required little preparation when about to preach. In his case the mouth would doubtless speak out of the fulness of the heart, as many of you can testify that it did. And of what, let us inquire, was his heart full? of metaphysico-theological matter. What, again, was the subject-matter, or rather the staple, of his public discourses? metaphysical investigation. It will not be supposed that I speak this in disparagement of Mr. Drew. His discourses were grand, unique, such as, perhaps, no other contemporary preacher could have delivered; and, what was best of all, his demonstration carried conviction to the heart as well as to the understanding—a proof to me that it was “the demonstration of the Spirit.” Still it cannot be denied that he seldom descended from the third heaven of abstract science; and, when he did, it was not a *facilis descensus*—it was abrupt, sudden, momentary, like that of a falling star; like which, also, the brightness with which he shone in his proper sphere, disappeared in the descent. This fact would seem to have been present to the mind of his son while penning the following judicious remarks:—

“It may be expected, that some notice should be taken of Mr. D.'s labours as a preacher, in reference to their success. That preaching is to be estimated by its moral effect, and a preacher valued according to his usefulness, is readily admitted; but if it be thence concluded, that this usefulness must be of a specific kind, and that he only is to be esteemed as a preacher, who has been instrumental in converting many sinners, we deny the inference. High and important as this work is, there are various other modes in which a public teacher may benefit those who hear him; nor is the conversion of sinners to supersede the ‘building up’ of believers or their ‘most holy faith.’ We even question the validity of an opinion proceeding from a highly venerated authority, that ‘fruit’ is an indispensable proof of being called to the ministry. It assumes a ground which we have attempted to show is untenable; it is fallacious as a test, because bad men have been the means of alarming sinners, and leading them to God; and it involves this contradiction, that a man must exercise the ministerial office for an indefinite period before it can be known whether he ought to exercise it or not.”

Equally illustrative of the opinion I have ventured to pronounce, are the following admissions, which, by-the-bye, like many other passages, ought to have exempted the biographer from the charge of being a mere panegyrist, and would have done had all his critics been as candid as himself:—

“Had he been, instead of an occasional preacher, the settled pastor of a congregation, his discourses would have appeared deficient, not only in variety, but in specific appropriation. Like Mr. Hall, he viewed human nature in the abstract, not in its individual modes. The general application of his sermons was forcible, but it wanted that particular bearing on the conscience, and appeal to the feelings, which, upon the majority of hearers, produces a more instantaneous effect than usually results from rigid demonstration. He spoke to the judgment—not to the passions.”

But, before I return to Mr. Drew's practice and opinion as to the composition of sermons, I must enter a caveat on the subject of “fruit.” This is a vague—rather, perhaps, a comprehensive term. In the preceding quotation, however, it appears to have been employed in that narrow sense which would confine it to that point of Christian experience which evangelical divines, how much soever they may differ as to the tests by which it is to be discovered, have agreed to call conversion. But, unless the very act, the mere act of conversion is assumed to include the sum of Christian experience, instead of being its commencement only, we greatly err in stigmatising any man as an unfruitful minister, simply because his discourses are not made instrumental in the conversion of sinners. It is admitted that the peculiar province of the preacher is to call upon men to repent and believe the Gospel; for which purpose, indeed, the office was instituted. But in those cases in which that object has been effected, have all the objects of the Christian ministry been effected? Let the epistles of St. Paul and the Acts of the Apostles supply the answer to this question. And if a minister be made the means of unfolding to the eyes of believers clearer views of the divine character, and of building them up upon their most holy faith, by enabling them to give a reason to every man that may

ask them for the hope that is in them—are not these, to name no other, “fruit?” But Mr. Drew’s son has endeavoured to prove that fruit is not an *indispensable* proof of being called to the ministry. His reasons have their weight; but, I think, it is a difficult question. If we may consider the parable of the talents as referring to the ministerial call, as perhaps we may, it would appear to give countenance to the above-stated conclusion; for he to whom one talent was entrusted—who was called to the ministry—produced no fruit. It may be said that he buried the talent—that he did not obey the call; but it would be difficult to prove that he could not have used it to as little purpose as though it had been buried. But, be this as it may, there is no doubt that Mr. Drew’s ministry was fruitful, and that in a large and splendid degree. I question, indeed, whether he ever preached a sermon which did not produce rational conviction of some great theological truth, and diffuse and strengthen intelligent belief in some cardinal doctrine of the Cross. Doubtless, he laid many a stone in the edification of the body of Christ.

To return. Perhaps there would have been less room for animadverting upon “the *monotopicism* of Mr. Drew’s sermons,” had he not trusted entirely to the extempore resources of his mind. As to his having “spoiled” the sermon which he “wrote at length before he preached it,” that ceases to be a source either of surprise or of argument, when we remember that he “never but once” adopted that plan. To see how utterly futile an objection to sermon-writing is that which Mr. Drew’s words are made to insinuate, we need only reverse the case. What should we think of a man who, being as much opposed to extempore discourses as Mr. Drew is here represented to have been to written ones, should adduce it as an argument against the former, that he never attempted an extempore discourse but once, and that he spoiled? I submit that Mr. Drew’s biographer has committed a mistake in putting the casual remarks of his father on this subject in the form of decided objections to a practice that has received the sanction of so many wise, holy, and useful preachers. As to “the man who cannot preach a sermon without first arranging it on paper” being “ill-qualified for his office,” perhaps no man capable of arranging a sermon on paper would, if driven to that necessity, be found incapable of preaching a sermon without so arranging it. Certain it is, however, that, in modern times, the best and most useful preachers have been those who wrote—ay, and wrote largely, for the pulpit. The minority, I shrewdly suspect, would, on a fair computation, be found to consist of the non-preparing men—minor, not only in number, but, notwithstanding some great names (*videlicet* Clarke and Drew) in talent and in usefulness also. For one of such men that enter the pulpit with a full head, there would be found, I trow, a dozen with a pretty considerable vacuum in that region. I like a written discourse, but I do not like a read one. Neither do I like a sermon delivered *memoriter*. If I were obliged to commit my manuscript to memory, I would rather commit it to the flames. It is my belief, that the best plan for the preacher, and for the hearer as well, is to prepare, not a skeleton exactly, but a sort of *anatomic vivante*. When nothing is left to the moment of delivery but the filling in of flesh, the preacher is much more likely faithfully to represent the “*perfect* man, the measure of the stature of the *fulness* of Christ,” than if he makes the pulpit the sole theatre of his Promethean labours. He must be a wonderfully-gifted person, who can, *catempore*, without a moment’s pause for consideration, put every bone, every muscle, every ligament, and every nerve, into its proper place and order. The most that many who have made the attempt have accomplished has been, to accumulate a heap of *dissecta membra*, and there leave them; not in lucid order, but in horrid confusion; and the chance is, that, if a superior hand began to put them together, he would find either that they did not all belong to the same body, or that a leg or an arm (for blood and sinews are out of the question) was a-wanting.

But I have exceeded my space, although I have not exhausted my subject; and must, how abruptly soever, make an end.



## THE WORDS OF THE FATHERS OF METHODISM.

At a crisis like the present, when all minds seem to be afloat in the agitation and discussion of the very first principles of religious freedom, we deem no apology necessary for introducing to the notice, and recommending to the attention, of the Wesleyan Societies, and of our readers in general, the following extracts from the writings of some of the brightest ornaments of the Methodist Connexion—the contemporaries and coadjutors of Wesley, the Reformer of the eighteenth century.

We first present a series of extracts from the celebrated Thomas Taylor, a man with whose merits our readers may be presumed to be too well acquainted to need further preface:—

“Let me caution my reader to beware of the smallest tincture of an intolerant, narrow, bigoted spirit. You may be a Churchman, a Dissenter of any description; and you have a right so to be, it is the birthright of every human being; but then you must remember another has exactly the same right that you have; you have no more right to force their conscience than they have to force yours. It is that cruel, intolerant spirit which has kindled the flames of rage and persecution, in every age and country, to the very great reproach and scandal of the Christian name, and is as contrary to the spirit of our Saviour as darkness is to light. O, reader! whoever thou art, whether Churchman or Dissenter, Arminian or Calvinist, keep thy hands, thy tongue, thy heart, thy influence, at the remotest distance from persecution. Let God carry on his own work in his own way. By persecution, I understand any restraint in point of forms or systems, times or places. For he who would compel me, in any of these circumstances, or refuse my society or connexion on that account, that man would carry his violence much farther were it in his power; and it is happy for me, that neither my liberty, nor property, nor life, is in the hands of such a tyrant. O, let us beware of such intolerance in any shape whatever, and let us allow each one liberty to give all diligence to make his calling and election sure.”

“O, reader! dost thou know the love of thy Saviour? Art thou thankful to him for thy privileges? Art thou sensible of them? Dost thou see the fruits of intolerant bigotry? Wilt thou take care that it never tincture thy loving spirit? See the horrid work of joining religion and worldly policy together! Ah! my soul, come not thou into the secret of such! Mine honour, be not thou united to them; for such are the genuine tools of the grand Abaddon.”

“Show me a national religion which has not been a national tyranny. Point out its name, its country, its principles. It cannot be! the very nature of it, its principles, frame, and structure, are all worldly; and, therefore, in the aggregate, cannot belong to him whose kingdom is not of this world. Christ alone is the head of his church, and it can admit of no other, nor of any more, for that would be to make his body a monster.

“And, therefore, to set up any other head over his church is absurd, as it turns it into a mere state engine, yea, turns the house of God into a den of thieves. From hence proceed human traditions, dogmas, creeds, acts of uniformity; all of which suit the pride of arrogant men who wish to lord it over the consciences of their fellow-creatures, and which have made dreadful havoc amongst the human race. Reader, step out of this bloody rank, it belongs to the great Antichrist, come not thou into the assembly of such, be not united to them. If thou have the love of thy Saviour in thy heart, thou wilt learn of him; he is meek and lowly, peaceable and gentle, extending his munificent hands to all who were willing to receive his help. He set up no inquisitions, no persecuting courts, nor has he left the smallest countenance of anything of the kind; he exercised no lordly dominion in the world. No, he was poor and despised in the world, and intimated to his servants that they must not aspire to greater things than their Master; but, as the world hated him, so it would hate them, seeing they were called to testify that its deeds were evil.”

“Who were the prime authors and fomentors of the persecutions which tormented the early reformers? We see they were ecclesiastics. The princes would have been easy and glad that their subjects might have remained unmolested, but they were not suffered to remain in peace. For if they refused to persecute, the priests were stirring up all the world against them as heretics, or favourers of such; and the Pope's thunderbolts were discharged with an unsparing hand, inasmuch that they were compelled to become the tools of church tyranny, though very much contrary to their inclinations. England has not wanted instruments of the same bloody shape. We have had a Bonner, a Gardiner, a Laud, a Sacheverel, who have extended their sanguine influence as far as it would go in the same real line; and if we must judge from the cast of many, they are as ready now, as they were in times past, to rack, tear, and destroy, all such as sincerely call upon the name of God in spirit and truth.”

“The sword may prove a kind of pioneer to smooth the way for the gospel of Christ. We find the princes of Germany withstood the Emperor, the champion of the Pope; but, although they struggled for a time, yet, in the end, they were subdued. The church has been like a burning bush, though in flames, yet not consumed, because Jehovah was in it. So many times when men have thought that all would come to nought, God has interposed, and often by

means and incidents the most unlikely he has revived his own cause. May we follow those primitive reformers as they follow their Saviour, in purity, in meekness, in patience, in long-suffering, in faith unfeigned, in sincerity and truth, so that in the end we may with them receive the end of our faith, the salvation of our souls."

"Ought not every Englishman to be acquainted with these things? If he is not, must we not say that he is wilfully ignorant, more especially if he is a professor of religion? Are we not called to prove all things, and hold fast that which is good? But of all descriptions of men, a preacher of the Gospel is the most inexcusable, if he is not well-versed in church history, that is so essential to his calling, that he must be an object of contempt if he can remain ignorant thereof. We must suspect him of being either very indolent, or that he has some vile sinister motives, and is determined to keep his bad conscience in the dark. Ignorance is styled the mother of devotion among the Papists! But what sort of devotion is it? Blind bigotry and persecuting rage."

"But let not that be once named among such as are called Protestants, lest they should be ranked with the mother of harlots."

"The present age seems full of enterprise, and persons are not satisfied to take things upon trust."

"Reason or common sense is not to be put off with trite maxims or superannuated customs, nor even old plans or ways that have been blessed! No, men will look for themselves."

"Must the fingers of a few poor Methodists be itching to pluck the same bloody fruit? Must they set up an image, and summon all the provinces to bow down to it?"

"I would say to all the Methodists, beware of a persecuting spirit; and beware of every thing that wears the appearance of compulsion: it strongly indicates that if such had bonds and imprisonments at their command, they would put them in force against such as differ from them. Violent opposition always defeats its own end. No one acts freely contrary to the judgment he has formed of a thing; and remember, 'Where the Spirit of the Lord is, there is liberty.' It may seem unreasonable that any worm of the earth should desire to have dominion over your faith, and to lend it over your consciences; and it is still more provoking when insult is joined with tyranny, when their objections are delivered in a haughty, surly, dictatorial style. Nevertheless, remember that 'a soft answer turneth away wrath'; bear it patiently for a season, and God will in due time give them to see the truth as it is in Jesus."

But Mr. Taylor was far from standing alone in point of liberal opinion and sagacity, as the following additional extracts will serve abundantly to show:—

"Liberty of conscience and the unity of the spirit, are the grounds of Christian communion. No prudential rules should interfere with these; none of our rules do. [Is not this an assertion contradicted by a number of circumstances, which are manifest in the Connexion?] And while I have my reason, and the use of my hands and eyes, no man in our Connexion, shall interfere with these without being fully exposed, as an enemy to the church of God, and the whole human race."—*Bradburn*.

"I am now fully persuaded, that nothing can bring about a union between the parties, but complete liberty of conscience on both sides."—*Dr. Coke*.

"Our union, we are sure, may be still preserved in the most perfect manner, if liberty of conscience be granted to our people on both sides. If this be not granted, [mark these expressive words,] those only who are the means of preventing it, will be responsible for every evil consequence which may ensue."—*Hanby and Coke*.

"I hope I shall ever be a determined advocate for universal, unrestrained liberty of conscience, and an enemy to every species of coercion, in matters purely religious. If you would hinder the sacrament by compulsion, [or prevent the people from enjoying any of their lawful rights,] because you do not approve of it, would you not fine, imprison, banish, or burn your brother in Christ sooner than he should enjoy his Christian liberty? You may say, no; but, God knows, I would not trust you out of my power."—*Bradburn*.

"But let us have no quibbles, no antiquated, unscriptural traditions; let us have plain Bible proofs that we are wrong, and we will yield to conviction; but, at the same time, let every man be fully persuaded in his own mind, and let him act as God gives him light. In things of an indifferent nature, it is wise not to give offence; but I apprehend the avowed essentials of religion, and the solemn ordinances of God, are not indifferent matters; nor are we at liberty to change them, or make them subservient to state policy, or worldly maxims: in so doing, we should adulterate the word of God, and thereby make it of none effect. As for giving offence, we cannot help that; we know the carnal mind is enmity against God; and so is the friendship of this world. The messages the prophets were charged with, are often styled burdens, because they were calculated to give offence, yet they were charged to be faithful in delivering them."

"Did not our Lord give offence, both in life and doctrine? Did he not say I am come to send fire on the earth? Yet he was holy, harmless, undefiled; and in his mouth was no guile. Did not his apostles give offence? And who were offended more than the Jews: especially their rulers and teachers? Did not the primitive Albigenes, those first reformers from Popery and superstition? Did not Luther and the rest of the reformers give offence?

Did not the Non-conformists give offence; yea, even Mr. Wesley's ancestors, his great grandfather, Bartholomew Wesley; his grandfather, John Wesley; his grandfather by his mother, Dr. Annesley: did not these men give offence to Church bigots, for which they suffered the spoiling of their goods, yea, moreover, bonds and imprisonments? And, finally, I ask, who has given more offence in this age than Mr. Wesley himself?"—*Thos. Taylor.*

"The empire of conscience is sacred to the judge of all the earth; and, therefore, it is of serious consequence for any man either to give up his conscience to another, or to suffer another to give up his conscience to him. A firm adherence to the principles of unlimited religious liberty, is perfectly consistent with a steady attachment to the king." "All mankind are perfectly and entirely, in mind and degree, on an equality with each other in unlimited, uncontrolled liberty of conscience; that is, an absolute indefeasible right to think and determine for themselves in every thing purely religious. If a number of people, or an individual, simply wish to think of God as well as they can, and to worship Him in their own way, can any man interfere by coercive measures, without exalting himself in the temple of God, and usurping the dominion of conscience, which is the sacred prerogative of the Most High? It is in vain to urge, that force may be of use to reclaim ignorant, refractory people: persecution may make hypocrites; but it never did, it never will make rational converts to pure and undefiled religion. The utmost length that mortal beings have a right to go, in striving to make others think and act as they do on religious subjects is, to reason with and persuade them, by affectionate words and sound arguments. While a man approves himself a good citizen,—have either popes or bishops—councils or convocations—parliaments or kings, the least authority from God to intercept him in the exercise of his religion? Genuine religion does not need the assistance of human power or human policy, either to support its being, or to further its propagation. Nay, pure religion is so far from standing in need of such helps, that all the exertions of human authority, enforced by all the terrors of an inquisition or a bishop's court, do irreparable mischief to genuine piety, so far as they are suffered to interfere. In what an awful state then are persecutors! Any who thrust themselves between a rational immortal spirit, and the God to whom alone it is accountable! Yet where is the nation that has always been free from this horrid crime? Pagans, Jews, Mahometans, Papists, and Protestants, have persecuted, as they rose or sunk in worldly power; all owing either to the unnatural connexion of temporal interest, or with peculiar modes of religion, or to the pride and ignorance of mankind. Leave the human mind free to exercise, as it sees good, the right of private judgment in matters of faith or worship, for herein all mankind are perfectly equal; and all who object to this are persecutors in principle, whatever may be their conduct. Men have all an equal and absolute right to impartial justice. No man has a right from God to injure another in his person, property, or character. Our Saviour's words are clear to be understood.—'All things whatsoever ye would that men should do to you, do ye even so to them; for this is the law and the prophets: and from this law there is no appeal; the obligations to justice are universal, and invariably binding. Upon this principle the whole science of jurisprudence is founded. This is an unalienable right of man from man.'—*Bradburn.*

"It is truth, and truth alone, that I seek, and truth will never lastingly suffer by discussion; although it may be injured, for a time, by falling into the hands of insufficient defenders. But in that case, God will not fail to raise up others, who will be found more adequate to the important task. So that in the end, his cause shall assuredly conquer; for truth is great, and will prevail."—*Benson.*

"Brethren, if there be convulsions and wounds in our Zion, you cannot employ your minds better than in searching out the causes thereof; and not only the causes visible and immediate, but those which may be more remote or more latent. Nay, we all know and remember our calling.

"Let us bring every thing to the touchstone of the law and the testimony. If we live and walk in the Spirit, and remember that command of Christ, Call no man master upon earth; search the Scriptures, and constantly invoke the teaching of the Spirit of truth and wisdom; God will guide us into all truth, and give us a mouth and wisdom, which all our adversaries will not be able to gainsay or resist. And then we shall be so united to one another, and so united to our Living Head, that no attempts or schemes of man, nor any other thing, will be able to separate us from one another, or from the love of God, which is in Christ Jesus."—*Crowther.*

"When Mr. Wesley was taken from us, every member stood in a different capacity from that in which he stood before. Our church ought to have been organised, and a regular chain of communication formed from the Conference to every individual member. Partial amendments have been introduced by every succeeding Conference; but a general plan is still wanting; yours might at least be an improvement. Certain it is, the nearer our approximation to the primitive church, the less labour shall we have in future; as we shall be spared the trouble of ripping of our patchwork, and shall be rising proportionably towards evangelical completion.

"The more God is taken into our account, the less liable we shall be to err. Vulgar prejudices and worldly prudence have ever been injurious to the religion of Jesus Christ. No man has a right to force the conscience of another. The economy of God, as our moral and gracious lawgiver, does not enjoin my conscience to pay venal submission to the will of any creature. It is a duty, therefore, which I owe to him, neither to suffer any thing to be forced

on my conscience, nor to permit it to be debarred of any thing which it apprehends, from the light of revelation, and the analogy of faith, to be advantageous to the welfare of my soul.

"I believe there is no real ground for supposing a division of the preachers will take place. An accommodation, without a spiritual principle, may be a preventative of evil, but not a radical remedy. The body must resort to principle."—*Longridge*.

"I hope you will not introduce the thumb-screw into England, as a penalty to punish the delinquent for obeying the command of Jesus Christ !!!

"I beseech you to abolish your ungodly decrees, and do not publish your serious considerations, neither in the yearly minutes, nor in the large minute book; it may fix a disgrace upon the Methodists that are yet unborn." "To the Methodist preachers in general, the hundred in particular. My dear brethren, do not suffer yourselves to be bound neck and heels by the traditions of men, which make the commandment of God of none effect."—*Marlin*.

"Let your whole society assemble together, and consider the matter as in the presence of God; and if it shall be found agreeable to the majority that you should have the above privileges (and any other you have not yet attained), let it be done accordingly; and let this Christian and brotherly method be always taken, in order to make known your mind to the Conference. Remember, O ye Methodists, that the reign of Popery is past and gone, let it never be restored to you under any shape or name. In the name of him who bought you with his blood, maintain the rights and liberties of your own consciences."—*Paerson*.

"Let no injustice be done to any description of persons among us. Let the preachers assembled in Conference, the trustees of our chapels, the leaders and stewards of our societies, and all the people, stand in their proper places, and [particularly mark these words] have their due share of power and regard."—*Messrs. Mather, Thompson, and Benson*.

"We invite all our brethren, preachers, stewards, leaders, trustees, and private members, throughout Great Britain and Ireland, to meet and unite with us in one noble and great effort, to preserve the unity of a body, which has already proved an infinite blessing to so many myriads of people, if not divided and torn in pieces by dissensions, may continue a blessing for centuries to come, and extend its salutary influence, not only over the British dominions, whether in Europe, Asia, Africa, or America, but over many other countries."—*Messrs. Mather, Thompson, and Benson*.

"As to not meddling with politics, it requires some skill to find out what those who use such language mean. Politics is the science of government. And are you not to concern yourselves with the Government you live under, and towards the support of which you contribute so large a portion of your property? The British empire is one large society, and the laws are the rules by which it is regulated and kept in order. But these rules may be corrupted, transgressed, or neglected, if the members of the Society do not meddle—that is, do not care whether they are observed or broken. The British constitution, like true religion, can suffer nothing from being known. And when the magistrates, who should be the guardians and executors of the laws, act uprightly, they have nothing to fear from being watched by the people, who are the force of their power, and the support of their dignity. It is only corruption that stands in need of bribery; and it is imposture alone that affects mystery. It is, therefore, so far from being wrong to interfere in such matters, or, as it is artfully called, to meddle with politics, that it is your duty, as far as you can, for the sake of yourselves, your posterity, and your oppressed fellow subjects, to acquaint yourselves with the laws of your country, and the administration of them; and to exercise, as free citizens of the empire, your constitutional rights,—to petition or remonstrate when the laws are infringed by the extension of unconstitutional power, or the people oppressed by an arbitrary violation of their legal privileges."—*Bradburn*.

"Hitherto we have been, since the death of Mr. Wesley, the most perfect aristocracy existing, perhaps, upon earth. The people have had no power: we the whole, in the fullest sense that can be conceived. If there be any change in favour of religious liberty, the people certainly should have some power."—*Dr. Coke*.

## THE DYING CHRISTIAN.

"Lord Jesus, come quickly."

The prayer he breathed forth was not uttered in vain;

For to angels commandment was given,  
To hover around the death-bed of the saint,  
And conduct his blest spirit to heaven.

His bosom was tranquil—there purity shone,  
A calm silence reigned, deep and profound;  
Then as angels with ecstasy welcomed him home,  
Songs of triumph were floating around.

He expired in the midst of this rapturous scene,  
And in glory he joined the blest throng,  
Where he wakens his harp-strings with seraphs and saints,  
And mingles his voice in their song.

M.

## THE CRISIS.

The present aspect of Wesleyan-Methodist affairs inspires hope in the breasts of those who "view with regret every hour that passes over the existence of recognised abuses," and a correspondent degree of despair in the breasts of those who have created and are fostering such abuses, and that for selfish ends and purposes. So reckless are the latter of the peace and prosperity of the Christian church, that rather than resign that unrighteous power of which they have surreptitiously contrived to possess themselves, they will reduce the magnificent structure of Wesleyan Methodism to a mere mass of ruins, and make a hideous gap in the earthly house of God's tabernacle, by laying waste the main body of that multiform, yet glorious edifice. In every place in which the desire for reform shows itself in a tangible shape, the severest and most unscrupulous measures are immediately taken to oppose and extinguish it. It is re-echoed from every side, that these desperate destructives do not care how many thousands of souls they cut off from Christian communion, so long as they succeed in retaining their own unscriptural but complete ascendancy. Doing, as they doubtless are, the work of the Devil, it is in keeping that they should be actuated by his spirit; and that, instead of rapturously exclaiming, "I had rather be a door-keeper in the house of my God than dwell in the tents of wickedness," they should mutteringly say, "Better to reign in hell than serve in heaven."

But how are these hideous doings calculated to inspire hope in the breasts of the pious and the peaceful? It is because they take a comprehensive view of things. They regret, indeed—as who does not regret, except the infatuated actors?—they regret exceedingly the immediate effects which are produced by the obstinate clinging to power of the self-constituted Lords of the Connexion; but, when they take into consideration the final result, which will be the liberation of that Connexion through the self-destruction of those Lords, the balance of feeling preponderates on the side of hope; and they have the oil of joy for mourning, and the garment of praise for the spirit of heaviness.

Scarcely a day passes without bringing intelligence of the occurrence of some event, the tendency of which is fatal to the ruling party, although they are the sole perpetrators. They seem to labour under that sort of judicial blindness which is referred to in the familiar quotation, "*Quem Deus vult perdere prius dementat.*" This is the saying of a heathen; but the word of God itself abounds with many equally strong, as well as with cases in point. The most recent doings of these demented folk, remind us powerfully of the following passage of holy writ:—"Simeon and Levi," for each of whom the reader will have no difficulty in supplying the anti-type—"Simeon and Levi are brethren: instruments of cruelty are in their habitations. O my soul, come not thou into their secret: unto their assembly, mine honour, be not thou united; for *in their anger they slew a man, and in their self-will they digged down a wall.* Cursed be their anger, for it was fierce; and their wrath, for it was cruel: *I will divide them in Jacob, and scatter them in Israel.*" Nor are the immediately following words at all less applicable to the object of their malice and revenge:—"Judah, thou art he whom thy brethren shall praise: **THY HAND SHALL BE IN THE NECK OF THINE ENEMIES.**" And again, "Judah is a lion's whelp: he stooped down, he couched as a lion, and as an old lion." And yet once more:—"The sceptre shall not depart from Judah: and unto him shall **THE GATHERING OF THE PEOPLE be.**"

In making these citations, we are not proposing enigmas for the trial of the reader's ingenuity. This is no time for such trifling. No; the events which have transpired, which are transpiring, and which will transpire in Manchester, as well as the collateral events which have transpired, are transpiring, and will transpire in other places, in consequence of those events, afford an immediate key to our meaning.



In plain terms, the line of conduct observed towards Dr. Warren has placed beyond doubt two things. The first is, that the Bunting and Newton party are resolved to run all hazards, rather than suffer the loss of their ascendancy : the second, that the people will no longer suffer themselves to be set at nought. Thus, by the suspension of Dr. Warren, will the finest societies—those of Manchester—be completely broken up. By the same means, the contributions from that place to the Missionary and other funds, will be seriously diminished. The example will spread to other places. Dr. Warren is not a *novus homo* : he did not enter the Connexion yesterday. He has travelled between thirty and forty years—in nearly twenty circuits—in England, Scotland, and Wales, and in all parts of England. During all this time, and in all these places, he has maintained the highest character as a minister, a Christian, and a gentleman. The breath of slander never passed over his fair name : suspicion never uttered the slightest whisper against him. His character is perfectly spotless ; and, if he has been distinguished for some virtues more than for others, it is for judiciousness and peacefulness. Can we have stronger presumptive evidence of the madness of his enemies, than that, by way, as they think, of putting an end to what they have the impudence to term *rebellion*, they have singled him out for sacrifice at the shrine of their vulgar and impious ambition ? We cannot. Any sane man would have seen that it was plainly impossible, without the clearest and strongest evidence (and the party in question have not pretended to produce any evidence, good, bad, or indifferent), to convince a body of men so discerning as the Wesleyan Methodists, that such a man as Dr. Warren had been guilty of any misconduct, rendering it necessary to call a Special District Meeting for his trial and condemnation. Least of all, was it possible to persuade them, that he was capable of falsehood or misrepresentation, the charges which have been brought against him. They know him too well, have known him too long, and have observed him too closely, to believe him capable of any such conduct ; without, as we have already said, the clearest and strongest proof, which, of course, no mind can resist ; but which has not, nor has any proof, nor any thing like proof, nor any thing pretending to be proof, been adduced. But they know something besides. They know that the Doctor has brought to light the hidden things of darkness, and they put faith in his revelations. They know, that, though he might, through excess of candour (perhaps the only fault with which he is justly chargeable), *something* “extenuate,” he would not “set down aught in malice.” They can trust implicitly to his speaking the truth, and nothing but the truth ; and if they have reason to believe that he does not speak the whole truth, it is not that they deem him capable of guilty concealment, but only of charitable reserve. This is the light in which his pamphlet is generally viewed. Judge, then, how it will work. Let those whose evil deeds he has disclosed tremble for the result. They may get their unprincipled and unscrupulous lacqueys to swear hard and fast that his pamphlet is a tissue of falsehood and misrepresentation ; but all will be in vain. While these miserable tools are taking their “stand upon their confidential character,” forsooth, he is—not *taking* his stand upon—but has long stood, and now stands, and that too firmly to be moved by the strongest blast of envy, hatred, and malice, which may be belched out against him—stands upon his public character, not a character acquired in an assembly of men who are afraid to meet the general eye ; but a character acquired in the great congregation and the social circle—before God, and angels, and men. Yes, it is the weight of Dr. Warren’s character which will crush the lordly faction of the Conference ; and God grant that it may be soon !

The ensuing pages of this number contain evidence that we have not been indulging in mere wild declamation. They disclose facts that fully substantiate every thing which we have said, whether of the past, or the present, or the future. If any man be produced who has read the account of what, by a most impudent misnomer, is called Dr. Warren’s “trial,” without

feelings of the most unqualified disgust, let him, if possible, and possible no doubt it would be to buy any such man—let him be bought up by some public-spirited individual, and be placed within a glass-case, in the museum of the Mission-house, Hatton-garden. We are sure that he would be received with much satisfaction by the present managers of that exhibition; and we are sure also, that it contains nothing, though it contains many rare curiosities, half so curious as such a man would be.

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### THE PREACHER'S PRAYER.

Great God! who dost thy SPIRIT give  
To all that ask aright,  
Illumined be this darkened mind  
With that celestial light!

Thou (if I rightly read thy will)  
Hast called me to make known  
That SAVIOUR to my fellow-men,  
Whom I have found my own.

And wilt Thou—no, Thou never wilt!—  
Thy chosen servant leave:  
"Lo! I am with you to the end!"  
I to that promise cleave.

Let not the word be unfulfilled  
On which my faith relies,  
When, on thy day and in thine house,  
To "publish peace" I rise.

Then let me feel as if possessed  
By some superior mind,  
Leaving my own's imperfect thought  
Immensely far behind.

Then let me speak as if I saw  
(What only Thou *canst* see)  
The heart and mind—the inmost soul  
Of all who there may be:—

That each, in turn, may hear me speak  
Some seasonable word;  
That all, as they depart, "Twas good!"  
Exclaiming may be heard.

So, LORD, the blind—the truly blind—  
Blind from their birth—shall see;  
And tongues by Silence long enthralled,  
Be loosened and set free.

So, in the new-awakened ear,  
Shall sweetest music sound,  
And limbs that never leaped before,  
Like jocund roebucks bound.

So shall the soul, by sin diseased,  
And seeking health in vain,  
Find out a permanent release,  
In Gilead's balm, from pain.

So tears shall flow down iron cheeks;  
And hearts that never felt,  
Touched by the Power that made the rock  
A water-spring, shall melt.

So nightmare grief shall take her flight  
From bosoms long oppressed;  
And "weary, heavy-laden" souls  
Obtain the "gift" of "rest."

So from the timid mind shall Fear,  
Frighted itself, be gone;  
And so shall saints from strength to strength,  
And grace to grace, go on.

I would not be (though to Thy will  
I own submission due)  
A channel of Thy truth alone,  
But of Thy mercy too.

## Methodist Occurrences.

### THE WESLEYAN THEOLOGICAL INSTITUTION AND DR. WARREN.

#### SUSPENSION OF DR. WARREN.

The following is an authentic account of the proceedings of the Special District Meeting, held in Manchester, on Wednesday, Oct. 22d, and by adjournment on the following day, for the trial of Samuel Warren, LL.D. Joseph Taylor, President of the Conference, in the chair.

After the meeting had been opened in the usual manner, Mr. Newton requested, on behalf of a brother (the Rev. G. B. McDonald), who happened to be in town, permission to attend the sittings of the District. This being immediately granted, Dr. Warren proposed, that the same indulgence should be allowed to another brother, a friend of his, who was present at the last Conference, and who was also now in Manchester. This likewise was agreed to, and the Rev. James Bromley then entered the room, made his obeisance to the Chair, and seated himself to the left of his friend, Dr. Warren. Mr. Grindrod here rose, and objected to Mr. Bromley's appearance in that meeting, as a witness or counsel for Dr. Warren. It was then required, as the condition of his remaining in the room, that he should neither take any notes of the proceedings, nor be permitted to speak on the case. To these hard terms the Doctor consented.

The following charges preferred against Dr. Warren, were then recited:—

1. That Dr. Warren, by the publication of his pamphlet, entitled "Remarks on the Wesleyan Theological Institution, for the improvement of the Junior Preachers," has violated the essential principles of our Connexion.

2. That the said pamphlet contains sundry incorrect statements and misrepresentations of facts, highly prejudicial to the general character of the body.

3. That the pamphlet contains also certain calumnious and unfounded reflections upon the character and proceedings of the Conference, and on the motives and conduct of individual preachers.

4. That the said pamphlet is distinguished by a spirit of resentment and uncharitableness, highly unbecoming the character of a Christian minister, and obviously tending to produce strife and division in our Societies.

#### OFFICIAL NOTICE FORWARDING THE CHARGES.

Dear Doctor,—The enclosed charges having been preferred against you by the Rev. John Anderson, it is my duty to give you notice to attend a Special District Meeting to answer to the said charges. The meeting is appointed for Wednesday, the 22d inst., to commence at ten o'clock in the morning, in the Steward's room, Oldham-street. I have requested the President of the Conference to preside on the occasion. I am yours faithfully,

ROBERT NEWTON.

Manchester, Oct. 11, 1834.

The Minutes of the Conference, relative to the Wesleyan Theological Institution, were read over.

The President (Taylor) begged, at the out-

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set, that he might be left out of the question, as to any imputations in the pamphlet that might be thought to have a reference to himself.

The whole of Dr. Warren's pamphlet was then read by the Secretary, Mr. Crowther, after which it was left with Dr. Warren to choose whether he would plead to the charges collectively, or put in a distinct answer to each of them separately. Before giving a reply, the Doctor, in a whisper to Mr. Bromley, asked him whether he thought, with him, that it would be better to have them all gone through first; to which he assented. Mr. Grindrod observing the Doctor whispering to Mr. Bromley, rose, and with great warmth protested against this act on the part of Dr. Warren, and appealed to the decision of the meeting, that Mr. Bromley should not be allowed to be present there as Dr. Warren's counsel. The Doctor replied, that he certainly did not consider himself as at all employing his friend in that capacity, by merely whispering a word to him, as he might have done to any other brother;—that he understood the determination to which the meeting had come, to mean, of course, that Mr. Bromley should not be permitted to plead in his favour, but that, if the meeting required it, he would even consent to be deprived of his friend's assistance in any shape, and said, that, to prevent the possibility of any thing offensive to the brethren, Mr. Bromley might remove to some other part of the room. Mr. B. accordingly quitted Dr. Warren's side, and requested one of the brethren to sit on a little further, that he might place himself next to Mr. Grindrod; when Mr. Grindrod, with savage and almost fiendlike look and tone, cried out,—“No, you shall not sit by me.” Mr. Bromley, unable altogether to suppress his feeling of indignation, whispered to the brother by whose side he then sat down, “This is consummate cruelty.” Mr. Anderson, having overheard this private remark, loudly, and with the utmost heat, declared that Mr. Bromley had denounced the meeting as consummately cruel—had abused the courtesy by which he had been allowed to sit there—that it would be impossible in this manner to go on with the business of the meeting; and that he should therefore move that Messrs. Bromley and McDonald be required to withdraw. Mr. Newton seemed at first averse to the motion; but, on its being seconded, and resolutely urged by Mr. Grindrod, he at length acquiesced. Before, however, the motion was put, Dr. Warren rose, and in the most impressive language, reviewed the conduct of the brethren towards him in these particulars. He had consented to every proposition, which went in the most cruel and arbitrary manner to deprive him of the assistance of his friend Mr. Bromley; but of his presence in the meeting he would not be deprived. They had already agreed to his introduction—he had done nothing whilst amongst them that deserved his expulsion. If, therefore, after having made

so many concessions, that would never have been required from any criminal at any bar, they persisted in their determination, and compelled Mr. Bromley to retire, he, Dr. Warren, solemnly assured them, that he would no longer stay in that meeting, or stand any trial before them, come what might! Notwithstanding this declaration on the part of Dr. Warren, grounded on the above reasons, the motion, after some further remarks, was submitted and carried by a small majority. An accommodation was then proposed.—The Doctor was asked whether he would consent to stand his trial at an adjourned District Meeting, that might be called to deliberate upon his case. He was urged to give an immediate answer, but declined doing so. It was finally agreed that he should give an answer at three o'clock in the afternoon—this was about one o'clock—the whole morning having been spent in the manner already described. The following is a copy of the reply which Dr. Warren sent in writing at the time appointed:—

Oldham-street, Oct. 22, 1834.

Dear Sir,—After mature deliberation, under existing circumstances, I have come to this final conclusion—that I do not think it my duty to attend any future session of the Special District Meeting, called on my case. When you shall have come to your ultimate resolution, be pleased to send it to me in writing to my house.

I am, dear Sir, yours most respectfully,  
SAMUEL WARREN.

Rev. J. Taylor, President of the  
Wesleyan-Methodist Conference.

The District Meeting continued its deliberations from three o'clock in the afternoon until nine at night, in the absence of Dr. Warren, who, for the reasons assigned, persevered in his resolution not to appear before a tribunal so partial and tyrannical. About half-past nine o'clock the following morning, a deputation from the District Meeting, consisting of Messrs. Newton, Hamwell, Crowther, and M-Kitrick, waited upon Dr. Warren, to inquire whether, after a night's repose and re-consideration, he still persisted in the determination expressed in his note to the Chairman. He replied in the affirmative. Mr. Bromley, who was with Dr. Warren, here observed, that it was due to the Secretary (Newton), as well as to Dr. Warren, to mention that a report had reached him (Dr. W.) that morning, that the note he had written to the Chairman had by some individuals been construed into a resignation; that such was by no means the intention of Dr. Warren; that, on the contrary, Dr. Warren's determination was fixed, never to leave the Conference, unless rejected by it; and that he (Mr. B.) could witness that this was Dr. Warren's uniform avowal. Dr. Warren then explicitly affirmed in their presence, that, should both the District Meeting and the Conference go to their utmost act, his attachment to the Connexion would not in the least be shaken—that he would never leave it, so long as he could continue to be even a private member of the Society.

The Deputation then returned to the meeting, which resumed its discussion of the case.

At five o'clock in the afternoon the business was finally concluded, and the following resolutions were officially communicated by the Secretary to Dr. Warren:—

Manchester, Oct. 23, 1834.

My dear Brother,—As Secretary to the Special District Meeting which has been called upon your case, I am directed to forward to you the following Resolutions, which have been unanimously adopted.

Manchester Special District Meeting,  
Oct. 23, 1834.

Resolved—1. That Dr. Warren, by his positive and repeated refusal to take his trial at this District Meeting, has left to the meeting, however reluctant thus to proceed, no alternative, consistent with the existing laws and usages of the body, but that of declaring him to be suspended from his office as a travelling preacher; and he is hereby suspended accordingly.

2. That, nevertheless, if within a month from the date of these Resolutions, Dr. Warren shall signify to the Chairman of this District, his willingness to take his trial before a Special District Meeting, on the charges of which he has received regular and formal notice, the sentence of suspension shall be removed on the assembling of that meeting, and he shall be allowed to have his trial, without any bar or disadvantage, on account of his present refusal "to attend any future Session" of this District Meeting.

3. That, in case of Dr. Warren's declining to give the required intimation to the Chairman of the District, within the period above specified, he shall be considered as being suspended until the next Conference.

I am, my dear Brother, yours truly,  
J. CROWTHER.

To the Rev. S. Warren, LL.D.

The following Resolutions were passed at the Quarterly Meeting of the First Manchester Circuit, held on Monday, Oct. 20, Dr. Warren in the chair. About eighty Leaders and Local Preachers were present; the greatest unanimity of sentiment and harmony of feeling prevailed. The resolutions were passed seriatim, the greatest number of dissentients to any one of them was FIVE; two of whom were Travelling Preachers:—

"Resolved—1. That this meeting has read with dissatisfaction in the Minutes of Conference, just published, the announcement of its resolutions relative to the Wesleyan-Methodist Institution, in which the Conference, having appointed its officers, have also directed an Executive Committee to carry into "IMMEDIATE EXECUTION, such parts of the entire plan as may be found practicable;" including "the selection of suitable premises for the Institution House," the preparation of regulations for its government, together with the entire system of its operations.

"2. That we consider this proceeding a direct violation of one of the most important stipulations appended to the articles of the Methodist Constitution, as drawn up at Leeds in 1797, in which the Connexion is assured, "That, in order to prevent any degree of precipitation in making new rules, and to obtain information of the sentiments of the people, no regulations will be finally confirmed till after a year's consideration, and the knowledge of the sentiments of the Connexion at large, through the medium of all their public officers.

"3. That this meeting, anxious above all things to preserve the original character of Methodism, considers the Institution lately established in London, not only as tending to destroy the conservative principles of the body, in respect of its unity, but also as fraught with the most deteriorating consequences to its spirituality, and likely to be utterly subversive of its character.

"4. That we consider the union of two such offices in any one person, as announced in the late Minutes of Conference, by which that individual is constituted both President of the Institution and Senior Secretary of our Foreign Missions, as utterly incompatible with the peace and happiness of the Connexion: that the powers conceded to a committee of London preachers for the additional examination of the candidates for the Institution, and to pronounce them to be "ineligible to be called out into the work for that year, and to refer their cases for re-consideration to the ensuing Conference," is a dangerous transfer of power; as it carries the means of rendering nugatory the decisions of the Quarter Days, and of the District Meetings; in a word, that the dissatisfaction created throughout the Connexion by this innovation upon our original constitution, is likely to have the most injurious effects upon some of the funds of the Connexion.

"5. That this meeting is solemnly impressed with the conviction, that nothing can allay the dangerous excitement which the late measures of Conference have occasioned, restore confidence to the Connexion, prevent divisions in the body, and perpetuate its unity, but the IMMEDIATE DISCONTINUANCE OF THE WESLEYAN THEOLOGICAL INSTITUTION!"

The appeal of Dr. Warren has been responded to with a spontaneous effort on the part of his numerous friends in Liverpool: the following Address was forwarded to him Oct. 18, by a deputation:—

"TO THE REV. SAMUEL WARREN, LL.D.

"We, the undersigned, being Trustees, Stewards, Local Preachers, and Leaders of the Liverpool South Circuit, highly approving of your remarks on the Wesleyan Theological Institution, and on the proceedings in committee which preceded its adoption by the Conference, have thought that it is due to you as well as to ourselves, to express a sense of their grateful acknowledgment upon seeing your views upon that subject published to the world, in the form in which it now appears before it. We believe that the stand you have taken deserves the most unlimited support from all the real friends of Methodism; and we doubt not that the honest and unqualified avowal of your sentiments in opposing the dominating influence of an aspiring party, will be hailed by thousands as the dawn of a joyful day of Christian liberty and freedom.

"We rank among the number of those who feel the strongest aversion to submit to irresponsible authority, and we have groaned under the depressing load of long accumulated grievances, which are now rendered nearly unsupportable. We will not say that we

have willingly submitted to it, although we have borne it patiently; we have mourned over our state in 'secret places,' and our hearts have been filled with pain upon finding ourselves shorn of strength in the presence of an uncontrollable power, which imposed involuntary submission upon us; nevertheless, though cast down, we are not in despair; we have, if it were only faintly anticipated, some event that would throw over Methodism a new and a more cheering aspect; we think that period has now arrived, and we trust that you are the chosen instrument in the hands of Providence, who will roll back the fearful torrent which threatens to sweep us away from the position to which, under God, we were raised up, and in which Mr. Wesley left us.

"We have contemplated the erection of a Collegiate Institution among us with fearful forebodings; we saw that the spiritual interests of Methodism were placed in imminent danger, inasmuch as we feared it would lead to an abandonment of the leadings of Divine Providence (under which we have so greatly prospered) for a doubtful and untried experiment; which, if unsanctioned by the Divine blessing, might cause 'the glory to depart from us.' We carefully endeavoured to ascertain the finger of God in this matter, but we saw no indication of the Divine direction or approval. We consulted the Oracle, but the voice said, 'Stand in the ways, and inquire for the old paths, and walk therein.' We tremble for the ark lest it should be touched with unholy hands; we grew faint lest the beautiful places of Zion should become waste, and her walls be thrown down.

"We decidedly object to the mode of legislation which has prematurely resolved to carry the Institution into immediate operation, in utter disregard of the recognised laws of the Connexion which authorise the Quarterly Meetings to signify their assent or dissent to any new law previous to its final adoption; and which in this case has been notoriously dispensed with, so that any legal expression from the people in its favour has not been sought or obtained. We have now no other alternative left us, but to urge our opposition in accordance with your views on every proper and fitting occasion; and, if the regular avenue of remonstrance is closed against us, we shall then have just ground to adopt ulterior measures, and at once bring the matter before the public at large.

"We have heard with painful emotion, that it has been determined to call you to the bar of a District Meeting on the 22d inst. Such a proceeding, if carried into effect, we shall denounce as being of a most reckless and unjustifiable character, because the honourable and manly course which you pursued was the only means left you to vindicate yourself under the insinuations that attached an 'unprincipled' and 'unhallowed' motive to the objections which you firmly maintained against unconstitutional power, which was sought to be grafted upon the Institution now sanctioned by Conference law.

"We, therefore, after due deliberation upon the justice of your claims to be supported under the arduous conflict, that we earnestly



trust will be maintained to preserve and consolidate our liberties on a broad and permanent foundation, *do hereby pledge ourselves*, to a constant and unwavering determination to hold up your hands by giving you the best support that our united energies can devise, in order to secure to ourselves and our children the great principles of our religious liberties, which, as our dearest birthright, we dare not relinquish, but are resolved to hand it down to the latest generations, unimpaired by the iron hand of power, or unsullied by a mean compliance with the selfish interests of a false and compromising expediency.

"Signed by twenty-seven persons, holding office as Trustees, Stewards, Local Preachers, and Leaders."

"Liverpool, October 17, 1834."

The following resolutions were unanimously passed at the Quarterly Meeting, held in Sheerness, on Thursday the 16th of October, the Rev. Joshua Marsden, Superintendent of the Circuit, in the chair.

"Moved by Mr. W. Holmes, Society Steward — Seconded by Mr. Edward Skey, Local Preacher — Supported by Mr. George Hogben, Circuit Steward:

"Whilst this meeting would do its utmost in order to promote knowledge in the Church, and in the world, yet, considering the great work that has been achieved in the earth by Methodism in its simplicity, also the high summit of learning many of its ministers have attained unto, without the aid of a College or University, this meeting believes the establishment of the Wesleyan Theological Institution to be unnecessary, and at variance with the principles of Methodism.

"That it is the opinion of this meeting, that the establishment of the projected Institution is diametrically opposed both to the spiritual and temporal welfare of the Connexion, and that it is founded on an infringement of the rights of the people, and established in worldly policy, so that the blessing of God can never rest upon it.

"That the Conference having, on its own authority, established the above Institution, cannot Methodistically appropriate any of the funds of the Connexion towards its support; and if it should thus apply any part of those funds, this meeting will feel itself bound to withhold all contributions from such fund or funds.

"That the thanks of this meeting be gratefully presented to the Rev. Dr. Warren, for his upright, faithful, and straightforward conduct, in reference to the Theological Institution; also for the publication of his pamphlet on the subject.

"That copies of the above resolutions be immediately forwarded to the President of the Conference, and the Rev. Dr. Warren.

"Resolved unanimously, — That the cordial thanks of this meeting be given to the Rev. Joshua Marsden, the Superintendent, for the kind, Christian, and liberal manner in which he has conducted the business of this meeting."

"Sept. 30, at the Wesleyan-Methodist Quarterly Meeting, held in the Methodist

chapel, Fisher-street, Carlisle, the following resolutions were moved and seconded; but, after considerable discussion, at the request of the superintendent preacher, were withdrawn, on giving a pledge that the subject should be again brought forward next March Quarterly Meeting. The general expression of the meeting was decidedly favourable to the resolutions: —

1st. That it is the opinion of this meeting, that it was the indispensable duty of Conference, before giving its sanction to an Institution for the better Education of the Junior Preachers, to sound the sentiments of the Connexion, and consult with candour and freedom every Quarterly Meeting in the kingdom.

2d. That this meeting is shocked at the spirit of intrigue and worldly policy manifested in the construction of the Theological Institution; that, therefore, while it is fully aware of the usefulness of sound learning to the ministers of the Gospel, it feels loudly called upon to give its unqualified opposition to the establishment of the projected Institution.

3d. That Conference having undertaken to establish the Theological Institution on its own authority, cannot constitutionally apply towards its support any sums of money drawn from any of the funds of the Connexion, funds of which it is the Trustee, not the proprietor, and that, if it should so apply any part of any of those funds, this meeting will feel itself bound to withdraw its support from such fund or funds.

4th. That this meeting cannot sufficiently express disgust at the conduct of a few wealthy laymen of the Connexion, who appear to have made common cause with the ruling party in Conference, and to be fully prepared to sacrifice, if possible, the independence of the Society.

5th. That the gratitude of the Connexion is due, and that the thanks of this meeting be presented, to Dr. Warren, for his independent, faithful, and Christian conduct, with respect to the Theological Institution, and especially for the publication of his pamphlet on the subject.

6th. That copies of these resolutions be forwarded to the President of the Conference and the Rev. Dr. Warren.

The *Manchester Times*, of Oct. 25, observes, "Great excitement has prevailed throughout the week among the Wesleyan Methodists in this town, in consequence of the measures taken against Dr. Warren for the publication of his pamphlet condemnatory of the new Theological Institution. The adjourned Quarterly Meeting of the Oldham-street Circuit at towards the conclusion of the business, one of the leaders gave notice of his intention to bring forward three motions at the adjourned meeting (to be held on Monday week); declaratory, first, that nothing new is required in Methodism; next, that all the future proceedings of Conference ought to be determined by ballot; and lastly, that the laity should be admitted to all the Conference meetings. We understand that, with one exception, a kind and charitable spirit prevailed. With Christian feeling, and a cordiality which we, who well know Dr. Warren, can appreciate, he extended to Mr. Jonathan Crowther 'the right hand of fellowship,' hoping that pamphleteering differences would never be allowed to disturb their unity of spirit as ministers in the church of Christ. Mr. Crowther twice rejected the offer of sincerity and friendship in language

which never can be forgotten, 'Nay, I will not do so; I stand on my Conferential character.' At the Special District Meeting for investigating the charges instituted against Dr. Warren by the Rev. John Anderson, the Rev. Jonathan Crowther read the whole of Dr. Warren's pamphlet, *with proper 'emphasis and discretion*; and at the conclusion of his task, Dr. Warren expressed his thanks to that gentleman for the justice he had done it by his *elocution*. When Mr. Bromley remarked, quite in an under tone, '*this is consummate cruelty*.' Mr. Anderson insisted on Mr. Bromley's instant expulsion, characterising his interference as '*consummate impudence*.'"

At the recent Wesleyan-Methodist Quarterly Meeting, in Sevenoaks, the subject of the "Bunting College" was discussed. It appeared, that only one member of the meeting was favourable to the job. An intimation was given to the preachers, that if 500*l.* per annum should be taken from the Mission funds, towards defraying the expenses of the above-named institution, the Society in the Sevenoaks Circuit, whose contributions have been very liberal, would cease to contribute to those funds.

The Quarterly Meeting of the Wesleyan-Methodists of Newcastle East Circuit, took place on Oct. 6*th*. Resolutions condemnatory of the "Bunting College" were put and carried; and an attempt was made to introduce the subject of Mr. J. R. Stephens's expulsion; but the Superintendent refused to allow the subject to be discussed; in consequence of which, several members of the Quarterly Meeting gave in their resignations.

On Friday week last, a Quarterly Meeting of the officers and preachers in the Wesleyan Connexion was held in Newport, Isle of Wight, and, on the Rev. Wm. Worth moving for his travelling expenses to the late Conference, held in London, an objection was made to the payment of the amount, on the ground that he was not required by the people to go; and, when there, he did not represent the sentiments of the people, nor was of any efficient service to them; and, having divided the meeting on it, it was decided against him. The people, generally, who are anxious for reform in Church and State, are highly pleased at the decision. As soon as an objection was made to the payment of the money, the old gentleman exclaimed, "And is Methodism come to this? If so, the glory is departed!"

It is stated, page 96 Minutes of Conference for the present year, "that the Trustees of an Irish gentleman, who lately bequeathed a legacy of 1000*l.* to promote the improvement of our junior preachers in Ireland, are willing to pay over that legacy in aid of this Institution. I have been recently in Dublin, and made particular inquiry in reference to the above statement. It appears that in this, as in other instances, the facts are garbled, or partially stated. I have been informed, that the Trustees are *not* willing "to pay over the legacy to Mr. Sovereign Pontiff Bunting." As men of honour, and who feel correctly the sacredness of the trust reposed in them, they

demur: their wish is, to apply the money as directed by the will, to promote the interests of Methodism in Ireland.—*Correspondent of the Christian Advocate.*

#### SECESSION OF THE REV. JOHN GORDON FROM THE WESLEYAN-METHODIST MINISTRY.

The following letters, which have appeared in the *Christian Advocate*, explain themselves:—

"Sir,—I address this letter to you, as President of the Wesleyan Methodist Conference, and consequently as authorised, until the next Conference shall assemble, to supply the place of any Wesleyan minister who may desist from travelling. I write for the purpose of resigning, through your medium, my office as an Itinerant Preacher among the Wesleyan Methodists, and requesting you to provide for the supply of my place in the Stroud Circuit. The cause of my resignation is a conscientious objection to a considerable part of the last-published Minutes of the Conference. I cannot consent to remain a member of a body of ministers who, in their corporate and official capacity, maintain, as a 'great principle,' the establishment of a Church by the State, as exhibited and defended in the *Wesleyan-Methodist Magazine*. Such consent would be submission, in a form involving my responsibility to a principle which I believe to be evil—a submission which would the more nearly affect me, inasmuch as an objection to connect myself with the Church of England, as an establishment, was one of my reasons for entering the Wesleyan ministry. Strong as my objections are to the general declarations of the Minutes on the Church of England, such as that to which I have just referred, I still more strongly object to the judicial authority which, in conformity with these declarations, the Conference has presumed to claim and exercise over the ministers with whom it holds connexion. Such authority is inconsistent with the clearly-stated principles on which the system of Methodism is founded: it stretches far without the range to which the power of a religious society should extend. It is opposed to the privileges which the Government of this country gives to its subjects. It is a plain interference with the right of private judgment, and in fact dangerous to every liberty of man which his fellow-man can control. Wrong in principle as I thus regard it, it is not to be viewed as a dead letter. The looseness of the language in which the Minutes are expressed—the statement they contain, that the culpability of a man's conduct on such a subject as the separation of the Church from the State, can be aggravated by its opposition to the opinion of his superintendent,—the actual punishment of an individual which they describe, and other circumstances with which this assumption of authority is connected, leave no doubt in my mind as to the design of the Conference, to carry out their power to the widest extent to which it is capable of being applied. Besides the reasons to which I have already alluded, as hindering me from submitting to the will of the Conference in

this case (viz. because I think it would be submission to what is itself wrong, and because I think the assumption of authority by which such submission is required, is still more improper), there is another by which I am influenced. I am already committed on the question which has thus been tyrannically decided, and, as an honest man, cannot refrain from doing, as I have hitherto done, which would be acting in direct opposition to the Minutes. If it had not been declared, that the punishment to which I should subject myself by non-submission was expulsion—if I had been allowed to continue a Wesleyan minister, some lighter threat being held out to me, should I still persist in the course of conduct which I have pursued, it would be unsafe to my peace of mind, and to my ministerial character and influence, to brave the obloquy and opposition to which any judicial sentence would subject me. I have already suffered enough of both the one and the other, *without* law, to convince me, that the efforts of those who may be disposed to annoy me in this way, are not a little to be dreaded, when they are armed *with* law. But when it is stated, that conduct "similar in character and spirit" to that which Mr. Stephens practised (the limit to which such a description can be applied, who shall define?) will eventually terminate a ministerial connexion with the Conference, no option is left me, as to what line of action I may adopt. When told, that unless I abstain from doing that which, under the conviction of its rectitude, I have already done, and intend still to do, I shall be expelled, I am compelled thus to tender my resignation. The things I have mentioned are not by any means the whole of the things contained in the last Minutes, to which I have most serious objection. There are other points which I view exactly in the same light as I do those to which I have referred; but what I have stated, I deem sufficient for the purpose of explaining to you the reason of my resignation.

"Something, I am aware, may be said by way of denying the interpretation which I have put upon these Minutes. The looseness of their language, and their legal informality, will give occasion to quibbling; but it is this very looseness and legal informality, which most strongly confirms, to my mind, the truth of my conclusions; and the mere occasion given to such quibbling, on questions vital to civil and religious liberty, is to me almost as objectionable as any thing else I have stated. I am prepared to show, that much which the Minutes assert is contrary to fact, and that the whole course of procedure which they describe, on the subjects to which I have alluded, is inconsistent with Methodism, as it existed before these Minutes were passed; but, knowing the abstract right of the Conference to legislate for the preachers under their care, I freely acknowledge, that the regulations they have adopted come before me in the form of legal authority. I have no intention to leave the system of Methodism, but shall retire into a rank where the resolutions to which I object cannot affect me. I will thank you to send a person, to supply my place as

soon as possible, as my staying here, for any length of time, after my resignation is known, may produce disturbances in this Circuit, which I wish to avoid, and also as I have private reasons for quitting this place within the shortest convenient period.

"I am, yours respectfully,

"JOHN GORDON.

"Stroud, Sept. 24, 1834.

"To the Rev. Joseph Taylor."

"My dear Brother,—I have received yours of the 24th inst., and have carefully read the statements it contains. I entirely differ from you, as to the facts that you assume; and, consequently, as to your reasoning on these assumed facts. As you do not ask for any explanation or advice, and as you tell me that you have acted, and that you purpose still to act, a part which must necessarily violate the peaceable character of the Body, and involve you with your colleagues, and the Societies and congregations with whom, as a minister among us, you would be connected, I have no option left, but that of handing your letter to the ensuing Conference, and accepting your resignation. On your own account, and for your own sake, this is to me painful; and I sincerely wish, that the step may not be hurtful to your best interests. With as little delay as possible, a preacher shall be appointed to succeed you; but, as a week or two must elapse, I hope it will not be inconvenient for you to take your appointments till a successor arrives. I am, my dear Brother, yours truly.

"JOSEPH TAYLOR.

"7, Hackney Grove, London, Sept. 27, 1834.

"To the Rev. John Gordon."

The Rev. J. R. Stephens has consented to become the stated pastor of the Ashton separatists.

#### NEW CHAPELS, &c.

September 21, a new Wesleyan chapel was opened at Hipperholm, Yorkshire.

Oct. 1, the ceremony of laying the foundation-stone of a new chapel, in King Cross-lane, Halifax, for the use of the Methodist New Connexion, took place. The interest felt by the members of the body, who are numerous in that town, and a rather general feeling in favour of the denomination from their having adopted more liberal principles of church government than the old body, contributed to make quite a holiday. About four hundred walked in procession from the old (Salem) chapel, in North Parade, and on arriving at the spot, the throng was swelled into near 4,000. The Rev. T. Berry, of Halifax, commenced the service by giving out a hymn. The Rev. T. Waterhouse, of Leeds, president of the Conference, in a most impressive and appropriate prayer, supplicated the Divine blessing; after which, G. Beaumont, Esq., of Halifax, proceeded to lay the stone, which he did in the name of the Holy Trinity, adding, that, in contemplating the erection of a sanctuary to the honour of the Almighty, the members of the Methodist New Connexion were not influenced by hostility to any class of Christians. The Rev. Mr. Ford, Superintendent of the Halifax circuit,

then delivered an address, in which he referred to the origin of the Methodist New Connexion, and explained its principles. A hymn was then sung, and the Rev. J. Henshaw, of Halifax, pronounced the benediction. The ministers and friends who had been engaged in the ceremony, afterwards held a social meeting in the large room of Mr. George Beaumont's mill, an erection just completed, and which was most excellently arranged, and tastefully decorated, for the purpose. Betwixt six and seven hundred persons partook of tea; after which addresses, appropriate to the occasion, and characterised by fervour and eloquence, were delivered by the Revds. T. Waterhouse, of Leeds; S. Hulme, of Manchester; Jos. Barker, of Sheffield, and Messrs. Beaumont and Rhoebottom. The Rev. Jos. Barker, in the course of his speech, referred to the exertions of the *Christian Advocate*, in the promotion of the principles of religious liberty; and after enlogising the fearless, independent, and upright manner in which that paper had been conducted, notwithstanding the efforts of its enemies to crush it, urged upon the assembly the duty of giving all the support they could to its conductors, by endeavouring to increase its circulation,—a sentiment which was responded to with a hearty and unanimous approval. A hymn was then sung. The Rev. J. Henshaw prayed, and the assembly separated, highly delighted with the proceedings of the day, which will not soon be forgotten. The members of the Methodist New Connexion in Halifax, have for a long time suffered much inconvenience from the insufficiency of their present chapel to accommodate those who wished to worship with them; the sum of 1,300*l.* is already subscribed for the purpose. The chapel will be a large and elegant building, with a commodious school-room underneath, and will be an ornament to the town, and a credit to the respectable community for whose use it is intended.

Oct. 3, the New Wesleyan-Methodist chapel in Leeds was opened. It is a very large and handsome building, rather larger than Brunswick chapel, and is calculated to hold 4,000 persons. The subscriptions towards the expense of this erection, and actually paid into the treasurer's hands previous to the opening, amounted to 4,220*l.* 2*s.* 2*d.*, and the cost will not exceed 4,100*l.*; so that with the collections the whole amount is provided for. Notwithstanding the new chapel will accommodate 4,000 persons (1,000 of the seats being free), the old chapel, close by its side, was filled also on Sunday evening to overflowing, so that hundreds of persons went away without being able to obtain admission to either, large congregations being at the same time collected in the other Methodist chapels in Brunswick-place, Albion-street, and Meadow-lane. The contrast between the state of Methodism now, and its state when the old chapel was built, in the year 1751, in what was called the Boggard Close, was dwelt upon by the preachers, and heard by their congregations with great satisfaction. Nothing can be more striking; at the former period they had one chapel in the parish of Leeds—now they have one

dozen chapels within the same ecclesiastical jurisdiction. The following record, written on parchment, and signed by the names of all the preachers and trustees, forms the first entry in the archives of St. Peter's chapel:—"The foundation-stone of this chapel was laid on the 19th of February, Anno Dom. 1834, by the Wesleyan Methodists of Leeds East Circuit, and stands on a plot of ground adjoining the first chapel built by that community in this town, and which was opened by the founder of the society, the Rev. John Wesley, in the year 1751. The entire cost of the present structure (which will be the largest in the whole Connexion), has already been subscribed by the united and generous exertions of the members of the society and friends of the cause; the poor, as well as the rich, have cheerfully and liberally come forward, and, 'to their power, yea, and beyond their power,' have given this practical proof of their love to the souls of men, and zeal for the glory of God. By this rare (if not unexampled) instance of Christian benevolence, it is confidently hoped, that the pecuniary responsibilities of the trustees will be so much relieved, and their means of extending the work of God so greatly increased, as to prepare the way for other edifices being built by the same religious body, and dedicated to the same sacred purpose, until adequate provision is made for the spiritual wants of this numerous population." In one day all the seats in the gallery were let but nine, and all the pews below but fifteen. At Wesley chapel, on Monday night, thirty persons applied for sittings, who could not possibly be accommodated; and it is intended very shortly to enlarge Albion chapel, in order to make room for persons in that part of the town.

October 3, the new Wesleyan Methodist chapel, Clayton, near Bradford, Yorkshire, was opened.

Oct. 13, the first stone of a new chapel was laid at Ecclesfield, for the use of the Methodist New Connexion. Ecclesfield is about five miles north of Sheffield, and contains from 1,000 to 2,000 inhabitants. The Methodist New Connexion was introduced into this town about twelve months ago by the Rev. W. Burrows, Superintendent of the Sheffield Circuit. He had it announced by the bellman that he would preach in the assembly-room, and a number of zealous individuals who had accompanied him went round inviting the people to attend. The people flocked in crowds, and filled the place. The place was put upon the Sheffield plan, and was regularly supplied with preaching. It was found necessary, at length, to provide more room, and the Committee decided on erecting a chapel. They met with many difficulties, and the most wily and determined opposition; and they suffered many disappointments; but they persevered and succeeded. The first stone was laid by the Rev. W. Burrows, in the presence of a vast concourse of people. After singing and prayer, the Rev. Joseph Barker addressed the assembly. Mr. W. Barnes prayed, and the assembly dispersed. The friends, to the amount of two hundred, after taking tea together, held a social meeting in the Independent chapel.

Oct. 15, the corner-stone of a new chapel, for the use of the Methodist New Connexion, was laid in Portwood, Stockport, when the Rev. W. Shuttleworth, of Manchester, delivered an impressive and affectionate address.

Oct. 16, was opened at Hawkhurst, in Kent, a new Wesleyan-Methodist chapel, when three sermons were preached on the occasion. The morning and evening sermons were preached by the Rev. J. Morgan, of the Tenterden Circuit; and that in the afternoon, by the Rev. J. Lewis, from the Rye Circuit. The congregations were very numerous and respectable, and the collections very liberal. There was a large booth erected, so as to afford the double purpose of receiving the usual refreshments of dinner and tea to a large party: also, by removing the sashes, while the chapel was crowded during divine service, all the company in the booth could distinctly hear, and many were enabled to see, the preacher very comfortably; and, after the evening preaching, a Love-feast was held in the chapel by as many as the chapel could comfortably contain. It will afford a pleasing subject for reflection, if we contemplate the present and former character of this place, the name of which has been rendered notorious by the lawless and extensively-connected banditti of smugglers, called the "Hawkhurst Gang," whose presence spread terror and dismay wherever they come, acting in open defiance of the laws both of God and man, and whose daring conduct was frequently accompanied with rapine and murder, and for whose detection the Government offered a considerable sum of money per head; but now behold an immense concourse of Methodist Dissenters (a name which could not have been mentioned at that time with safety) assembled in peace to celebrate the opening of a neat and commodious chapel, for the accommodation of the members in the Society, and the present highly-respectable and civilised inhabitants of the place, and it may be well said, "What hath God wrought?" The opening of this chapel must also be highly gratifying to the pious and feeling heart of our former Superintendent, the Rev. T. Luddiam, as also the Rev. T. Collins, his (then) beloved colleague, by whose united exertions, the Society in *this*, as in several other places in the Circuit, was first formed.

Oct. 17, a new Wesleyan-Methodist chapel was opened in Ross, Herefordshire, when impressive sermons were preached by the Rev. G. B. Macdonald, of Bristol, and the Rev. T. Graham, jun., of Hereford.

Oct. 20, the foundation-stone of a new Wesleyan-Methodist chapel was laid in Ledbury; being the third new Wesleyan-Methodist chapel in the county of Hereford within the last nine months.

Oct. 28, the new Primitive Methodist chapel, Battye Ford, Mirfield, Yorkshire, was opened.

The Wesleyan Methodists contemplate taking the spacious chapel at Widecombe, originally erected by Mr. George Ingram; a few individuals of that religious community

having liberally engaged to defray the expenses of the chapel, should the receipts arising from the letting of the pews prove insufficient for the purpose.—*Bath Herald*.

#### MARRIED.

Sept. 29, at Saddleworth church, Rev. Mr. Inglis, Wesleyan minister, to Ann, daughter of Mr. Nutter, all of Delph.

At Manchester, the Rev. Wilson Brailsford, Wesleyan minister, of Bolton, to Mary Hannah, second daughter of William Wood, Esq., of the former place.

#### OBITUARY.

April 20, at Sydney, New South Wales, the Rev. George Erskine, formerly Superintendent of the Wesleyan Missions in that colony.

Sept. 24, John Hart, of Thornton, near Pocklington, aged 85; for more than 60 years he was a consistent and pious member of the Wesleyan-Methodist Society, a greater part of which he was a useful class-leader and local preacher.

Sept. 27, in his 80th year, Mr. William Keighly, wood-valuer, of Halifax. He was the oldest male Wesleyan in the Halifax Circuit, having been a member of that Society 58 years.

Oct. 1, very suddenly, Mr. Matthew Blenkins, of Hull; he had been a member of the Wesleyan-Methodist Society for about 30 years.

Oct. 1, after a few hours' indisposition, aged 40, Mr. Thomas Brainwell, sacking manufacturer, Thorne: he had been a consistent member of the Methodist New Connexion for a series of years.

Oct. 4, of an enlargement of the heart, Mary Ann, eldest daughter of the Rev. Edw. Jones, Wesleyan minister, of Haverfordwest. Her end was peace.

Oct. 12, in the 77th year of her age, Mrs. Eden, mother of Mr. Jabez Eden, printer, of Hull. She became a member of the Wesleyan Methodist Society in 1783, and remained in happy communion with that body until her death.

Oct. 12, in his 82d year, Mr. John Tate, of Leicester: he was a member of the Wesleyan Connexion for fifty years.

Oct. 13, in London, Mrs. Entwistle, wife of the Rev. Joseph Entwistle, sen., and sister of the late Mrs. Henry Moore.

Oct. 16, after a few hours' illness, Mrs. Campbell, of Leeds, for many years a pious and consistent member of the Methodist New Connexion.

Oct. 21, after a short but severe illness, Mr. William Henry Gaulter, printer, aged 36, son of the Rev. John Gaulter, of the Wesleyan-Methodist Connexion.

Lately, at Bristol, the Rev. Anthony Byrd Seckerson, Wesleyan minister. He had been in the ministry forty years, and was a man of true piety and most amiable manners.

At Huddersfield, the Rev. J. Dawson, a minister in the Methodist New Connexion.

At Bridport, Dr. Roberts, proprietor of the "Poor Man's Friend."



# STEPHENS'S METHODIST MAGAZINE.

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Vol. I.

## LETTERS TO LOCAL PREACHERS.—LETTER IV.—THE WESLEYAN THEOLOGICAL INSTITUTION.

THE Wesleyan Theological Institution, or, to give it its appropriate sobriquet, Bunting College, is the absorbing topic of conversation in all Methodist circles, especially in those of the Old Connexion. And well it may. In its establishment I recognise the regular installation of that oligarchy by which the body has long really, though not ostensibly, been governed. The cream of the Conference has fairly risen to the top. They are now distinguished from the mass. The toleration of their arrogance and assumption has encouraged them to confirm concession into right. "The ascendancy of an individual, and the coalition of a few," is no longer an abstraction but a concretion—not a figure but a fact. The trusted of the commonwealth has seized the reins of empire, and performed the rites of his own coronation. The College Committee have gained possession of the fiat. To their own degradation the Conference have blindly consented. The Dictator and his Council have been elevated upon the shoulders of the "multitude which no man could number!" It hath not entered into the heart of Cocker to conceive the numbers that attend to do the bidding of the President of the Wesleyan Theological Institution! Babbage's calculating-machine would find them too vast for its powers of reckoning. They form the unprecedented arithmetical phenomenon. They are somewhere between four hundred and one; but to ascertain their precise amount would have baffled the skill of the inventor of logarithms himself. It is a case of the interminable, inascertainable, decimal fraction.

I have turned and twisted this College in all directions—have looked at it from every conceivable point of view; and I can see neither form nor comeliness in it: it has no beauty that I should desire it. It offends the eye more than Buckingham Palace, even when the inverted punch-bowl over-topped it. It is uglier than the extinguisher-church. Nay, so unsightly a piece of moral or immoral architecture never was seen. It is neither Gothic, nor Grecian, nor Roman. It is of no order, but of every species of disorder. It sins against all taste, and against all rule. It may contend with Pandemonium itself, for the honour of being the exact opposite of that building which hath foundations, whose maker and whose builder is God.

All this, I know it may be said, is mere rant; and, therefore, if you will lend me your attention, I will leave figure and come to plain literal matter of fact. What, then, is the object of this College? The better education of the Junior Preachers. Admitting, for the sake of argument, that this, in the ordinary meaning of the words, is the real object of its institution; may it not be inquired who has complained that the junior preachers are not sufficiently well educated? Have the junior preachers themselves made any such complaint? Have the seniors? Have the

people? Have the local preachers? Have the leaders? Have the stewards? Have the trustees? Have the congregations? I defy any man to bring evidence, that, from any one of these classes of men, any such complaint has proceeded; and, if my defiance cannot be successfully met, the Wesleyan Theological Institution, on the showing of its own founders, must, like a house built upon the sand, like an arch without a keystone, like a tub without a hoop, like a conclusion without premises—must fall naturally to pieces.

Have the junior preachers themselves complained that they are not well enough educated? They ought to be sensible of their own deficiencies—ought to know the extent of their own attainments. If they are not, if they do not, who should? When, then, did the junior preachers proclaim their own ignorance, or want of education? Who were they that joined in this self-condemning outcry? Let us know the names of the candid individuals. I believe that there is no record of the fact. Nor, though I would not be understood to impute an overweening confidence in their own talents and attainments to the young men, did I ever notice any signs of self-distrust, any great degree of diffidence, either in the pulpit or in the parlour, the leaders' meeting or the class-room, from which it might be inferred, that this portion of the Wesleyan-Methodist ministry are conscious of the want of better education. If they were, we might naturally expect to hear that they betrayed a great reluctance, an unconquerable dread of entering the itinerant ministry. But is this the case? Do we find them, year after year, resisting the entreaties of aged ministers and experienced Christians, from a depressing conviction of their unfitness on the score of being insufficiently educated; and only yielding when the impulse of the Divine Spirit could no longer be resisted—when “Woe art thou, if thou preach not the Gospel,” seemed to them written on the wall? This was the case with David Stoner, who was actually forced into the pulpit; and it may have been the case with others. But is it the case with all, with many? Was it never necessary to restrain the impetuous zeal of inexperienced youth? Has not one tyro in the Gospel been bidden to tarry at Jericho till his beard was grown? Was it ever found difficult to provide preachers for the ordinary stations? Has not the difficulty, on the other hand, been, to provide stations for those preachers who offered themselves? Is there no such document as the President's List of Reserve? Does it not consist of the names of young men anxious to enter the itinerancy, of those for whom no work or no support can be provided? Has this supernumerary list ever wholly run out? Did not nearly a hundred young men offer themselves at the very last Conference? Was this symptomatic of a conviction, on the part of the junior preachers, that they were unfit for the office? Above all, were not the subscribers to the Wesleyan Missionary Society assured by the late experienced and accomplished senior secretary, that a supply of suitable agents for the work had never, since the establishment of the institution, failed it? If, then, for the foreign work, with all its hardships, dangers, difficulties, and privations, a sufficient number of competent volunteers has always been at the command of the Committee, much more, it is fair to presume, must this have been the case with regard to our own country and its immediate dependencies. But the facts of the case render presumptive evidence superfluous. There have always been more labourers waiting to be sent out into the vineyard, than the principal vine-dressers could at the moment set to work. From all these considerations, it follows that the junior preachers have afforded no countenance, direct or indirect, to the statement that they require a better education.

Have the senior preachers complained that their junior brethren are not well enough educated? Not that I ever heard. The oldest preachers of all—the father of the Connexion himself, and the bosom-friend and biographer of its very founder; these have, in the most decided and emphatic terms, stated their conviction, that the College is not only needless, but positively dangerous. They see in it the seeds of destruction to the simplicity and

godly sincerity of their sons and successors. With their dying breath—with all the force which experience and hoary hairs, and “readiness to depart,” can give to the words of pious men, they have joined in deprecating this new, this anomalous, this insidious, this ambitious, this lie-fraught project. They pronounced it “good not to try experiments, except the necessity (which they denied) were urgent, or the utility (which they more than doubted) evident;” and they advised their rash brethren “well to beware that it was the reformation that drew on the change, and not *the desire of change that pretended the reformation.*” But their wisdom was held cheap, and their warning slighted. So bent were the innovators upon the accomplishment of their design, that they thrust it at once, *volentes volentes*, upon the Connexion, disregarding altogether the example of time, which, though it be indeed the greatest innovator, innovateth “quietly, and by degrees *scarce to be perceived.*” I shall be told, that, though Moore and Wood, and other names which, like that of Wesley himself, will be had (and deservedly) in everlasting remembrance—that, though these men deprecated the project, it was supported by others—ay, and a multitude which no man could number, not even the great financier himself, the Cocker of the Connexion. Granted; that is, that it was supported by others; for, if even Epaminondas himself, who never told a lie, even in jest, had assured me that any number of men less than four hundred was innumerable, I would not have believed him; much less will I believe a man who tells lies in good earnest. Granted, I say; and yet my argument holds good. There is reason, we are told, in the roasting of eggs; but, though I acknowledge myself to be an enthusiastic philoratorist, I should, nevertheless, take the liberty of laughing at the man who should gravely tell me that a regiment of soldiers, in imitating the motions of the fugleman, were obeying the dictates of their consciences. And is there nothing analogous to military discipline, military evolutions, and military *manœuvres*, in Conference? We have heard of such regiments as the Fencibles and the Invincibles; and is there not such a regiment as the Innumerable? And do not the members of this exactly appointed and disciplined corps, from the oldest superintendent to the rawest recruit, obey with the most beautiful simultaneousness and inhesitancy, every command of the General himself, or any of his numerous platform staff to whom he may entrust the temporary command, led by the supple drummer’s-boy whom his Excellency has preferred to the post of fugleman. There is, no doubt, as much significance in the postures which are indicated by Stand-at-ease and Attention, as there was in Lord Burleigh’s shake of the head; but, after all, if we would know what the Innumerable really think about this or that, we must judge them, not by their actions when on parade, but when in their respective quarters, and, more especially still, when upon recruiting expeditions. But, to drop the military metaphor, exceedingly appropriate though it be, we must follow those “potent, grave, and reverend seniors” who voted for the College, into their respective circuits and districts, if we would know what they really think concerning the degree of education necessary for a Wesleyan-Methodist travelling preacher. As to the general question of ministerial qualification, we shall find then dividing into two classes—*laudatores temporis ACTI*, and *laudatores temporis ACTUI*, if I may coin a Latin word. But, whether they laud the time that was or the time that is, they equally tend to convince us that there is no necessity for the better education of the junior preachers. One of these two classes tell us what a wonderful race of men the first Methodist Preachers were; how nearly, in every respect, they resembled the college of fishermen themselves:—in their zeal, their labours, their piety, their success; but especially in their total destitution, or nearly total destitution, of book-learning. By this line of remark they would insinuate, that, when God calls men to preach his Gospel, he qualifies them to preach it, and to preach it with a success that all the learning of all the schools could not, without God’s help, command, if, indeed, such an encumbrance would not neutralise such help. Can proof, *a parte ante*, be more conclusive? No;

except as it is corroborated by proof *a parte post*; that is, relatively *post*. And what, of late years, has been more common than to hear the senior preachers refer with generous enthusiasm to the rising race of their brethren, as an honour to the Connexion in particular, and to the church at large? I stop not to investigate the grounds of this boast; but that it is made, and made enthusiastically, frequently, and generously, is undeniable. If, then, the first race and the last race of preachers were so excellent in those respects in which Christian ministers ought to excel; and if they were so excellent without a college, without any other formal education than that which they had received before they were called into the ministry, have we not evidence that a college, that any means of better education, is quite superfluous? And, if we turn from the words of the senior preachers to their acts, which, you know, “speak louder,” we shall find them equally at variance with their obedient votes in Conference. They form the majority of district meetings, and especially from them are the chairmen of those meetings taken. It is before these courts that the candidates for the itinerant ministry come for examination. They are examined with a view to their *actual* fitness for the work. If found unfit, they are rejected; if found fit, they are recommended as fit to the Conference. In these examinations it is not a question, whether by three years’ training in a college they might be fitted for the ministry. Therefore, those of the senior preachers who voted for the College were guilty of this gross and glaring contradiction—of voting that a college was necessary for the better education of the very men whom, in their respective district meetings, they had previously voted every way well qualified to enter immediately upon the work; for none will be presentable as a candidate for admission into the College but those who have passed the district meeting! To tell me that those who had voted certain men fit for the ministry, afterwards complained that they were not fit, that they needed better education, were to attempt to impose upon my understanding; for I know the senior preachers too well to believe them to be any such absurd fools, albeit led captive by the President at his will. Again, is it likely that they should utter such a complaint? They are men, though they are good men; and, judging them as men, is it probable that they should join in a cry so derogatory to themselves? After what has gone before, do you not perceive that for them to affirm that the junior preachers need a better education, would be to admit their own unfitness for the ministry: for they never went to college? Again, still judging them as men, is it to be supposed that they can have a real wish for an institution that, if it succeed, will infallibly make some youths really superior, and make many more think themselves superior, to men of three-score? How they will like chopping logic with literary puppies, I will not inquire. But to be really over-topped and over-shadowed by a Hoxton breed of spiritual “admirable Crichtons”—will this be agreeable to flesh and blood? Will “superintendents of thirty years’ standing,” so long the absolute monarchs of the tea-table—will they be content to have young whipper-snappers, fresh from college, perhaps only at home during the vacation, appealed to, in their presence, for the settlement of knotty points of criticism and controversy? Will they not rue the day when they unwittingly lent themselves to the establishment of an institution which will upset the prestige of a grave countenance, a solemn and deliberate elocution, and an arm-chair? Have they well considered what is to be taught in this *Theological* Institution? Let them read again the long list of learned items. Let them bear in mind that all these languages, and all these arts and sciences, with “the science of salvation” and “the arts of holy living” in the bargain, are to be taught by the encyclopædic genius of John Hannah, and then—tremble for the duration of their time-hallowed honours.

But, if the senior preachers have not complained of the education of their junior brethren as deficient, have the people?—I mean the private members of Society. I have seen an official paper concerning the College, in which it is affirmed, as one reason for its institution, that it had been called for from *all* quarters. But with every proper respect for those who

made this affirmation, I venture to differ from them, until they shall have produced some evidence in support of it. As yet they have produced none. Whether they have made the attempt or not, I will not undertake to determine. All that I know is this, that, under date of November, 1834, they have published a list of subscriptions and donations to the College. The donations, which amount to a considerable sum, are to be devoted, I presume, to the providing of the stock or outfit of the establishment—the subscriptions, which are comparatively trivial, to the defraying of the annual expense. It was known that in October, 1833, the institution of a college had been determined upon, so far as it could be by a committee, which, however, having been appointed by the Conference, was likely to secure the approbation of that assembly for its recommendations. In August, 1834, the project, for which, in the mean time, the sanction of sundry rich laymen had been obtained, was adopted by the Conference. In November of the same year, an official list of donations and subscriptions was published. Now, as a quarter of a year had elapsed between the publication of this list and the adoption of the project by the Conference, and a year between the publication of this list and the formation of the project by the Committee appointed by the Conference, have we not authority to consider the list as a criterion of the feeling with which the project is regarded by the Wesleyan Methodists? If assured that in general they cordially approved of it (and this has been asserted), should we not be entitled to expect an almost interminable list of subscribers, a sort of new edition of the Missionary Report, or, rather, such a volume as the aggregated class-books of the whole Connexion would compose? But if, on the other hand, the list, however respectable, contained only a few names, should we not be entitled to infer, that the College was generally disapproved of by a community which includes more than two hundred and fifty thousand individuals? And what is the fact? The list published has been weighed and found wanting. It numbers scarcely more than a hundred individuals; and half of the names are those of preachers. From this it is manifest, that, whoever may have complained that the junior preachers are ill-educated men, the people have not, even constructively, uttered such a complaint.

I next ask, have the local preachers—have you? This question admits of a brief and conclusive answer. It is impossible that the complaint should come from you, because every one of the junior preachers secured your certificate of his fitness at the outset of his career. Such are the laws of Wesleyan Methodism, that, though without your permission a young man might attempt to preach, yet, without it, he could never approach the Quarterly Meeting, much less the District Meeting and the Conference. A man's name must have been upon the circuit plan as a local preacher, before he can get it put upon the President's List of Reserve; and no man's name can be put upon a circuit plan except as a probationer, without the consent of a majority of the local preachers in that circuit to which he may belong. You, therefore, have set your seal to the fitness of every one of the junior preachers; and, in such circumstances, you could not allege that they require a better education without stultifying yourselves.

Is it, then, the leaders who are so ambitious to procure a learned education for the junior preachers? No such thing. It were as contradictory in them as in you; for to them is due the merit of first discovering the germs of ministerial gifts. To use an apostolical form of speech, "it seems good to the Holy Ghost and to them" to set apart those who are set apart to the work of the ministry; for I consider that the local preachers are just as much set apart as the travelling. If not, St. Paul himself, though he declares he was, was not set apart; for he repeatedly boasted that he subsisted, not by the offerings of the Christians, but by the produce of his own industry. It is possible that leaders may err in the selection of young men as apt to teach; but certainly for them to cry out against the junior preachers as not sufficiently well educated, would be to reverse their own decisions—to convict themselves of that very incapacity which in such a case they would be charging upon others.



The stewards are a class of officers not a little interested in keeping up the standard of ministerial ability to that point at which an ordinary degree of prosperity may be expected to result. They are the Chancellors of the circuit Exchequers. If acceptable ministers were not duly supplied to the various circuits, we should hear from the stewards a complaint of the falling off in the ways and means; and they would warn the Conference, that, without some change for the better, a permanent decline in the funds must ensue. Now, as I have heard of no such advertisement, I venture to conclude that the stewards have been as silent as other people respecting the better education of the junior preachers.

But of all official men connected with the administration of Wesleyan-Methodist affairs, trustees of chapels are those to whose representations concerning the qualifications of the preachers I should feel disposed to lend the most attentive ear. They, indeed, *are* interested in the subject: for, if they cannot let the seats in the chapels for which they are respectively responsible, they, and they alone, must pay for it. They are bound hand and foot, and too many of them have a millstone round their necks into the bargain. If by the establishment of a college the congregations could be rendered larger, we may be sure that they, from the most powerful of all motives, self-interest, or rather in accordance with the first law of nature, self-preservation, would be ready to support it. But what is the fact? Until a college was talked about, the trustees were perfectly quiet. We saw them patiently and uncomplainingly "bearing each other's burdens, and so fulfilling the law of Christ." But the bare mention of the project threw them into consternation and alarm. They poured their vain remonstrances into the deaf ears of the Conference, and were told by the presiding genius of that assembly, that "it was like their impudence!" Their objection to the innovation is, that it will entirely change the *character* of the Wesleyan-Methodist ministry, and consequently the character of the congregations; and they are afraid that the change, as to their pecuniary responsibilities, will prove to be one from bad to worse. In the frying-pan already, they have no wish to be in the fire. If ever men may be credited for acting with prudence and discretion, it is in cases where the value of their acceptances and promissory notes is in question. But, if we want clearly to ascertain the opinion of trustees, as such, concerning the Wesleyan Theological Institution, we must seek for it in the fact, that, in mere self-defence, they have judged it prudent to open their pulpits to men who are under ban from special District Meetings, and even Conference itself, and that on account of their conscientious and determined opposition to the College.

Immediately, indissolubly connected with the question, whether the trustees have lodged a complaint against the junior preachers as wanting in education, is the question, whether the congregations have lodged such a complaint. If the trustees complained, it would be a sure sign that the congregations were dissatisfied. But the complaints of the trustees, as we have shown, are on the other side; and so, too, is the dissatisfaction of the congregations. Who used to be more popular than Robert Newton? And who is less so now? Even in Manchester itself, the place where his fame has ever been the greatest; and more than all, in Oldham-street Chapel, the oldest in the town, he can scarcely get a hundred hearers. So, at least, it is reported. And why this change? He is not less eloquent than formerly. No; but he has been accessory to the suspension of Dr. Warren, because the Doctor expressed his disapprobation of the College. On the other hand, if we advert to the number and the dimensions of the chapels which have recently been built; we shall not see reason to believe that the congregations are dissatisfied with the ministry in its present state. The erection of chapels capable of containing four thousand souls, does not wear the appearance of a complaint that the junior preachers are not learned enough. At the same time, there is a circumstance concerning this huge chapel, and one still huger about to be erected, that is indicative

of no small fear lest the operation of the College should be to decrease instead of increasing the congregations. The one has been built, and the other is to be built, in consequence of the vast increase of hearers under the old, the original, the properly Wesleyan, and what is of higher consequence, the primitively Christian system. But the College was to be established, and the men of the class from which trustees are chosen, grown wise by sad experience, refused to be responsible for a load of debt, not knowing to what amount that load might be increased through the adverse operation of the College. I can see no other reason why, in the case of these two new chapels, the good old plan of a good round debt should have been deviated from.

Thus have I shown that neither the junior preachers themselves, nor the senior preachers, nor the people, nor the local preachers, nor the leaders, nor the stewards, nor the trustees, nor the congregations, have signified any desire for the establishment of the College. Nevertheless, it has been established, and, wonderful to tell, in compliance with entreaties "from all quarters!"

But not only has the College not been supported—it has been opposed.

It was opposed in anticipation, and it has been opposed since it received the final sanction of the Conference. As soon as it became known by the strangely tardy publication of a part, *and a part only*, of the conclusions of the October Committee, that, for the future, the Wesleyan-Methodist Travelling Preachers were to be college-bred, the societies and office-bearers in all parts of the kingdom began to manifest the strongest disinclination to the novel enterprise. Much more would this have been the case, had the Committee published those of their conclusions which referred to the officering of the Institution, as well as those which referred to the mode and the objects of its formation. But they were guided in their measures by a spirit of craftiness which perceived, that to disclose the entire conspiracy at once, would provoke a re-action that would bear down the most despotic resolution, backed by the greatest wealth. Though this spirit, and they of whom it had possession and control, despised the maxim already quoted, respecting innovating "quietly and by degrees scarce to be perceived;" yet, with all their desperateness, they had too much prudence to evolve without a pause their whole design. They, therefore, took all possible precautions to prevent it from being known that they had appointed the President and his subordinates; and it was not their fault if their measures failed. Indeed, they did not fail entirely; for Dr. Warren's disclosures were not made till after Conference. They failed, however, inasmuch as the object of the Committee was, that the appointment of Dr. Bunting as President should appear to be the spontaneous, unsuggested act of the entire Conference, and not to have been pre-ordained by a Committee selected by himself, and composed entirely, as he had fondly imagined, and with but too much reason, of his own parasites. It was the success of their scheme that made them so insolent, in spurning from the foot of that throne of many kings but one emperor, the platform, the memorials, petitions, and remonstrances of "OUR PEOPLE," as they royally designate the multitudes who feed, and clothe, and house, them and their wives and their children. These written representations of the opinions of the Wesleyan-Methodist laity concerning the revolution contemplated in their ministry, were in various forms. Some of them came from individuals, whom the services which in different ways they had rendered the Connexion, entitled to the respectful attention even of the Conference itself. Others were declarations signed by persons filling various offices, such as local preachers, stewards, leaders, and trustees. A third class consisted of resolutions or memorials, which had been regularly agreed upon in Quarterly Meetings—the authorised voice of the societies to the Conference. But how various soever in other respects, they were exactly alike in the most essential points. They were all unequivocally and absolutely condemnatory, or rather deprecatory, of the project of a college: they were all temperately, though firmly, ex-

pressed: they all professed to view the proposed measure with feelings of alarm and dismay. They were, besides, numerous; and, excepting the few which came from individuals, were numerously signed. How ought they to have been received? Ought they not to have been received with respect? And ought they not to have been maturely considered? Ought not the Conference to have paused before establishing an institution to which the parties most deeply, and in every way, interested, were so unanimously and so entirely averse? But how *were* they received? Will it be believed, by any one informed that the Conference itself is supported by voluntary contributions, that it contumeliously and haughtily rejected, without examination, the deliberate and respectful remonstrances of the very persons from whom those voluntary contributions proceed? Whether it be believed or not, such is the fact. We have it on indisputable and undenied authority, that **THEY WERE NOT EVEN READ!** We have been impudently told, indeed, that they *were read*—but how? Why, that the subject of each of them was mentioned, and the quarter from whence it came! To aggravate this insult to the people, though their remonstrances were not read by the Conference, they were characterised in its votes. The multitude which no man could number, blindly consented to a vote that stigmatised those very documents of which not one word had been read to them, as being this, that, and the other—that is, whatsoever it suited the malignant pen that drew up the resolution, to stigmatise them as being. Conference, it has been said, is a court of equity. Is this equity? Is it decency? Is it sense? Nay, “want of decency *is* want of sense!” Need we any other proof, that the Conference, or a majority of that assembly, are blindly subservient to one individual, surrender themselves entirely to his command, and are as plastic and pliant in his hands as clay in the hands of the potter? And is it possible to avoid entertaining towards men so degenerate, feelings of supreme, unmitigated contempt?

It is not surprising, that, after the cool rejection of their unread remonstrances, the people renewed their opposition to the College in a more substantial shape. Recent events in the political world had taught them that remonstrances in the shape of suspended contributions, would be sure to be read and considered, and that, strange as it may seem, with a willingness increasing with their number and extent. This sort of hieroglyphics has more weight with priests than the most legible engrossing. The result is, that Missionary collectors and secretaries have discontinued their services in various parts of the kingdom; the usual anniversaries have passed by without the usual Missionary meetings; annual subscribers no longer subscribe at all; popular advocates of the cause refuse any longer to advocate it; and Missionary sermons cease to be followed by Missionary collections. To a careful observer, it is no wonder that the opposition to the College should have assumed the appearance of an attack upon the Missionary Society. The students are in number thirty, of whom two thirds are to be educated for the home, and the remaining third for the Missionary work. The expense attending the board and *de*-struction of the former, is to be defrayed by special contributions—of the latter, *out of the Mission fund*:—that is to say, the annual cost of the ten embryo Missionaries in the College, being, on the estimate of the Committee, 700*l.*, will be defrayed out of the money subscribed for Missionary purposes. To withhold contributions from the College, is but to give it a *negative* opposition; the only way, or, at least, one effectual way, and the most obvious way, of giving it a *positive* opposition, is to *withdraw* contributions to the Mission fund. This plan has been adopted, and I trust it will prove effectual. The President of the College and his satellites have raised a great cry, the object of which is to throw upon their opponents the odium of breaking faith with the Missionaries; but the odium lies upon themselves: for it is their sturdiness and rashness that have brought about this lamentable state of things, if it is lamentable. Have not the Missionary Committee resolved that they will on no account abandon the plan of sending the Missionary candidates to Hoxton?

They, therefore, must be held responsible for the consequences of their own pertinacity. The fact is, that the members of the Missionary Society have chosen servants who have presumed on their confidence, till they have assumed all the airs and attributes of masters; and now they impudently threaten to destroy the very institution of which they ought, in every possible state of circumstances, to be the conservators, unless their own whims be indulged. So truly has it been said, that men of a certain temperament, "if they be checked in their desires, become secretly discontent, and look upon men and matters with an evil eye, and *are best pleased when things go backward.*" It is indeed high time that the Wesleyan Methodists took the warning of Lord Bacon—"HE THAT PLOTS TO BE THE ONLY FIGURE AMONGST CYPHERS, IS [that is to say, if not timely counterplotted] THE DECAY OF A WHOLE AGE!"

I perceive, from the papers, that the President of the College has given "universal satisfaction" to the Leeds people, concerning the holy alliance of Hatton Garden and Hoxton. Universal satisfaction! All that he told them, they knew, or might have known, before. He told them, that, in the College, the Missionaries would cost less than they did out of it, and that it would, therefore, be a measure of economy. He likewise prated some atrocious stuff about the necessity of their being taught how to form new languages—an accomplishment which ought to be sought for them at the hands of Mr. Bellenden Kerr! Furthermore, he asserted (what nobody denies), that the expense of the Missionaries ought to be paid out of the Mission fund, and pursued a twaddling analogy between clothes and classics, dinners and divinity. And the wiseacres were satisfied, and thanked the prodigious illuminator of their thick heads by acclamation! Alas! for my want of sympathy, this tempest in a—vessel which I will not name, is all thrown away upon me. Had I been present, I should have striven to hear, if the roar of the waves would have permitted me, what this universal-satisfaction giver had to say concerning the real point in dispute, the College, its propriety—nay, its legality—not the Missionary Society, of which, with all his boasting, I have the vanity to think myself a more ardent because a truer friend than he. I wish to see pure religion and undefiled covering the waste places of the earth as with perpetual verdure: he—yes, I will denounce him—he has no other aim, no higher ambition, than to be "THE ONLY FIGURE AMONGST CYPHERS."

What is the miserable *ruse* of this notorious trickster—this ecclesiastical Lord Brougham? It is this. You inveigh against *his* London University. He tells you, you are not obliged to support it, and therefore you have no cause of complaint. You reply, that you are; for you are a subscriber to the Mission fund, which is to be rendered tributary to the College. Does he tell you, Withdraw your subscription, then, and ease your conscience? No; but he upbraids you with a deliberate design to break faith with the Missionaries and starve them, in the bare anticipation of your flying to that resource. In a word, he puts an institution, through which, by his contrivance, every future preacher is to pass as through a sieve, upon the footing of an *independent* institution, supported by voluntary contributions! And this, which any man of understanding would consider an insult, gave universal satisfaction to the Leeds people, and secured the utterer a vote of thanks by acclamation!

It may seem somewhat illogical, if not a work of supererogation, after having shown that the Theological Institution was wholly uncalled for, and that, when announced, it was received with general disapprobation, and, since enacted, has been resolutely opposed, *then* to proceed to show cause why it should not have been established. Such, however, is my intention; and, if I must plead an apology, let it be that I am not college-bred. I have addressed myself to you, the local preachers, because I believe—I may say I know, that the ultimate design of this Institution is to get rid of you entirely. In most plots some leaky fools are to be found: this is one reason why conspiracies should be no sooner formed than executed. But you

cannot be got rid of in a moment. I assure you, upon my honour, that it has been admitted by one who is in the councils of the College party, that they intend to multiply as fast as possible the travelling preachers, and to throw you overboard as soon as the chapels can be supplied without your aid. This, however, they will never accomplish. The Connexion will be revolutionised, and the College will be repealed; and they that have expelled others on the most frivolous pretexts, will be drummed out of the Conference and the Connexion to the tune of the Rogue's March. Nevertheless, the direct tendency, as you must perceive, of the College, is to widen the distance between you and the travelling preachers. Do they take you for stark idiots when they tell you that you also will derive benefits from this college? If they cared one fig about your intellectual improvement, should we not, long ere this, have had circuit libraries accessible to you in common with the travelling preachers, and at least all the official members of Society—libraries well furnished with the best works of biblical criticism, of biblical exposition, and of biblical illustration, with such other kinds of books as would be serviceable to you in the office you sustain? To be sure we should; and, that they have never done this, have not done it now that they have instituted a college for the junior preachers, and have not even signified their intention to do it at any future time—these are sure signs that they will, or rather would, for they shall not have the opportunity, throw you overboard. Do not you and they preach to the same congregations; and ought you not, therefore, to have the same means of information? If the congregations require that the travelling preachers should be more learned than they now are, it is impossible that they should be content that you should stand still. True, they have made no such requisition; but a learned ministry will create a taste conformable to itself, and then your ministry will be received with dissatisfaction. When the congregations are whirled along in the Hoxton rail-road vehicles, you, though but stationary on either side, will appear to the passengers to be swiftly retrograding, and they will despise you. But the Wesleyan Methodists—the *poor* Wesleyan Methodists—have been blessed with a pure and simple taste: they desire the *sincere milk* of the word, that they may grow thereby. They will not, therefore, relish scholastic divinity and rhetorical flourish. These will grow the more thankful for your services, in proportion as they grow disgusted with those of the collegians. The consequence will be, a separation between the rich and the poor, between the “respectable” and the men of “no reputation,” between the ambitious and the lowly, and between the travelling and local preachers; and perhaps this may prove to be, in all respects, a separation of the chaff from the wheat, of the goats from the sheep. Such a separation would not be to be deplored, except by those (had they grace to consider the subject aright) who would thus be deprived of an association in which consists their best hope of conversion and salvation. For the sake of such, all truly benevolent men will pray that the opposition to the College may prove successful. It is evident that the first effect of such an institution must be to disturb that oneness of feeling and that co-operation which have hitherto subsisted in a great measure between you and your itinerant brethren, and the preservation and extension of which cannot but be productive of credit to the cause of Christianity in general, and of prosperity to the Wesleyan-Methodist Connexion in particular. The last effect would be the perfection of the first—an entire estrangement and separation between you and them.

The Wesleyan Theological Institution is not only likely, if persevered in, to prove hurtful; but its establishment and its constitution are inconsistent and unconstitutional. It is a direct violation of the rules of Pacification, which require that no new rule or regulation, and much less so important a measure as this, shall be carried into effect without the consent of the people; and by those rules it is provided, that, in order to give time for the people to deliberate and express their opinions, a year shall elapse between the proposition and the enactment of any new measure. Both these laws



have been dispensed with in the present instance. So far as the people have had time and opportunity to express their sentiments, there is reason to infer that they are almost to a man opposed to the College; and it is therefore the more culpable in the Conference to have hurried forward the project with such breathless haste. How can the members of that assembly expect to maintain it in authority and respect, when, while they invariably construe the acknowledged laws of the Connexion with the most rigorous severity whenever they are infringed by any of the people, they as invariably dispense with them altogether as often as they interfere with the accomplishment of their own purposes? But the constitution of the College is just as unconstitutional as its establishment. It authorises a committee of preachers resident in London, and, as is well known, there resident because of their willing subserviency to the President of the College—to pronounce ineligible for admission into the College, or as out-students connected with it—in other words, to close the doors of the Wesleyan-Methodist ministry against any of the candidates presented to them. By this means the decisions of Leaders', Local Preachers', Quarterly, and District Meetings, may at one stroke be set aside; and, if the decisions of this proud committee are to be binding on the Conference, which it is well understood they are, we behold vested in it the supreme government of the Connexion. Thus the entire constitution of Wesleyan Methodism, so far as the ministry is concerned, and so far, too, as the trustees of chapels are concerned, is rendered null and void; while, as if to make the confusion more confounded, there is nothing to prevent the very men, who, on whatever pretext, may be reported ineligible by the College committee, from continuing to exercise their ministry as local preachers to their lives' end. Suppose, for instance, that a young man is rejected on account of his opposition to the Eternal Sonship, or to the union of Church and State,—cases which are most likely to occur,—he returns to the circuit from which he came, establishes himself in business, and remains upon the local preachers' plan for twenty, thirty, perhaps forty years. He is permitted to spread the leaven of his proscribed notions of doctrine or of polity in one district, with impunity; but he is not by any means to be permitted to go from circuit to circuit, although his stay in any one would be too short to allow him to taint the minds of the people with such corruptions. We have, therefore, only to conceive of twenty or thirty young men being sent back to their homes on these accounts, in order to realise the probability of a little leaven leavening the whole lump. Nor is this all. The arrangement in question assumes what cannot be proved. It assumes that the members of the College committee must be better judges of a man's fitness for the itinerant ministry, than the members of any District Meeting, although the latter are men in every respect the equals of the former; and it assumes also, that a man who is fit for the local ministry may, for reasons limited to intellectual ability, be unfit for the itinerant ministry. The first of these assumptions is absolutely and obviously groundless: it amounts to assuming that two is more than two, which is absurd. The latter is, if possible, worse than groundless. A local preacher is a man not exempted from the necessity of following some secular avocation, which absorbs nearly all the time that human constitutions can afford to dedicate to active exertion, whether of body or mind. A travelling preacher has nothing to do but add to those acquirements which conspire to fit a man for the office of preaching. *A fortiori*, therefore, he who, as a local preacher, commends himself to men's consciences in the sight of God, must be fitted for the duties of a travelling preacher. But neither is this all. This anomalous College committee does not content itself with pretending to be superior to any possible combination of ministerial judgment in a District Meeting: it pretends to be superior to any possible District Meeting, any possible Quarterly Meeting, any possible Local Preachers' Meeting, and any possible Leaders' Meeting, all together. Truly, pretensions so large as these could hardly be justified by any endowment inferior to that of a miraculous

discernment of spirits. Looking at the intervals of time at which young men usually come under the successive cognizances of the courts enumerated, it seems to me difficult to conceive of better means of arriving at a correct estimate of their qualifications. In the favourable decision of the Leaders' Meeting, we have a warrant for their ability and piety and promise; in that of the Local Preachers' Meeting, we have an assurance that the leaders were not mistaken; in that of the Quarterly Meeting, we have a guarantee that they have justified the hopes which they inspired, by steadiness and zeal and usefulness; and, in that of the District Meeting, we have a satisfactory security (which was all that even an objector could allege to be wanting), that no undue partiality had swayed the previous decisions. And yet we are to be told that the College committee are better qualified to determine whether a man is suited to the work of the ministry, than those who, living in the same neighbourhood, have had constant experience of his public exercises and of his private conduct.

But, in my judgment, the greatest sin of this Wesleyan-Methodist College has yet to be mentioned. It is not surprising that the members of its Committee should be authorised to revise and reverse the decisions of great numbers of the "wisest, virtuousest, discreetest, best," of their brethren, whether in the ministry or out, when its officers are actually appointed to complete the imperfect work of the Almighty! I have always read such sentences as "every good and every *perfect* gift cometh down from the Father of lights," in the light of the infinite perfections of that ineffable Being. Not so, it would appear, the founders of this College. They announce their settled determination to receive no man into their nursery who has not been called of God to the Christian ministry; and yet they assert the necessity of giving such men "a little assistance!" Is not this to impute it to God that he does things by halves? Is it not to insinuate that he begins to build, but that he cannot finish the building? What is blasphemy, if this is not? If the collegians had given up the necessity of a direct call from God, there would have been no inconsistency in sending young men to college to be "educated for the ministry." But the necessity of subsequent preparation by the aid of men is incompatible with just and scriptural ideas of a divine call. Men whom God calls to the ministry are qualified for that work: if they are not, it is a clear proof that they have not been called by him; and, if they have been called by him, woe to that man who dares to stop them by the way! If Jabez Bunting is greater than God himself, then, in his own name, let those whom God has called to the ministry have their call counter-signed by him, before they presume to dub themselves Reverend; but, if that "king of men" is less than God—nay, really "a little lower than the angels,"—then, in God's name, let the necessity of a divine call be abandoned as preliminary to matriculation in his college; and let it be commuted for a probable hope, that, when he has made them worthy of the divine approbation, they may receive a call. I demand some such modification of the scheme, in the name of decency; for, as matters now stand, to crown all, the College committee is not only empowered to overrule the decisions of District Meetings, but even to set aside God's call to the ministry itself!

Only one question, in connection with this College, remains to be discussed. Is a learned education, after all, necessary to a Christian ministry? I think not. I am supported in this opinion by the terms of the Gospel commission, as delivered by Christ himself to his disciples. These terms show it to be as applicable to preachers in this age as in that; such, therefore, as they needed to be then, and such only, need they to be now. By what means, then, were the earliest preachers qualified for their office? By the descent of the Holy Ghost, who descended never to ascend again till Christ should appear a second time. This means of qualification, then, which proved sufficient for them, is sufficient for their successors, to whom it is likewise equally accessible. Let us consider the sermons of Peter, of Stephen, and of Paul, as reported in the Acts of the Apostles. Do they

contain evidence of a learned education? The learning of St. Paul, no doubt, peeps out in occasional allusions, betokening a man of education; but it forms not an essential part of his discourses, which are generally as simple and plain as those of his fellow-apostles. Consider those of Peter in particular; which are little more than a recapitulation of a few familiar facts, and the unadorned annunciation of salvation through repentance and faith in Christ. And look at the effects which followed. This plain preacher, than whom the Wesleyan Methodists themselves never had a plainer—was made instrumental in the conversion of thousands under a single discourse. But, on the proper qualification of a Christian minister, let us listen to the opinions of an impartial judge—of one who cannot be suspected of pronouncing the grapes sour because beyond his reach. The following are a few extracts from the writings of the Apostle Paul:—

“For Christ sent me not to baptise, but to preach the Gospel: *not with wisdom of words, lest the cross of Christ should be made of none effect.* For the preaching of the cross is to them that perish, foolishness: but unto us which are saved, it is the power of God. For it is written, I will destroy the wisdom of the wise, and will bring to nothing the understanding of the prudent. Where is the wise? where is the scribe? *where is the disputer of this world?* Hath not God made foolish the wisdom of this world? For, after that in the wisdom of God the world by wisdom knew not God, it pleased God by the foolishness of preaching to save them that believe. For the Jews require a sign and the Greeks seek after wisdom: but we preach Christ crucified; unto the Jews a stumbling-block and unto the Greeks foolishness; but unto them which are called, both Jews and Greeks, *Christ the power of God and the wisdom of God.* Because the foolishness of God is wiser than men, and the weakness of God is stronger than men. For ye see your calling, brethren, how that *not many wise men after the flesh, not many mighty, not many noble, are called: but God hath chosen the foolish things of this world to confound the wise; and God hath chosen the weak things of the world to confound the things which are mighty: and base things of the world, and things which are despised, hath God chosen; yea, and things which are not, to bring to nought things that are; that no FLESH SHOULD GLORY IN HIS PRESENCE.*”

“And I, brethren, when I came to you, came *not with excellency of speech or of wisdom, declaring unto you the testimony of God; for I determined not to know any thing among you, save Christ, and him crucified.* And I was with you in weakness, and in fear, and in much trembling; and my speech and my preaching was *not with enticing words of man's wisdom, but in demonstration of the Spirit and of power; that your faith should not stand in the wisdom of men, but in the power of God.* Howbeit, we speak wisdom among them that are perfect; *yet not the wisdom of this world, nor of the princes of this world, that come to nought; but we speak the wisdom of God in a mystery, even the hidden wisdom which God ordained before the world unto our glory, which none of the princes of this world knew; for had they known it, they would not have crucified the Lord of glory.* But it is written, Eye hath not seen nor ear heard, neither have entered into the heart of man, the things which God hath prepared for them that love him. But God hath revealed them unto us by his Spirit; for the Spirit searcheth all things, yea, the deep things of God; for what man knoweth the things of a man save the spirit of man which is in him? even so the things of God knoweth no man, but the Spirit of God. Now we have received not the spirit of the world, but the Spirit of God, that *we might know the things that are freely given to us of God; which things also we speak, not in the words which man's wisdom teacheth, but which the Holy Ghost teacheth, comparing spiritual things with spiritual.* But the natural man receiveth not the things of the Spirit of God, for they are foolishness unto him; neither can he know them, because they are spiritually discerned. But he that is spiritual judgeth all things, yet he himself is judged of no man. For who hath known the mind of the Lord, that he may instruct him? but we have the mind of Christ.”

“Let no man deceive himself. If any man among you seemeth to be wise in this world, *let him become a fool, that he may be wise, for the wisdom of this world is foolishness with God.* For it is written, he taketh the wise in their own craftiness. And again, the Lord knoweth the thoughts of the wise, that they are vain. Therefore let no man glory in men, for all things are yours.”

“For the kingdom of God is *not in word, but in power.*”

“For our rejoicing, is this, the testimony of our conscience, that *in simplicity and godly sincerity, not with fleshly wisdom, but by the grace of God, we have had our conversation in the world, and more abundantly to your ward.*”

“Not that we are sufficient of ourselves to think any thing as of ourselves, but *our sufficiency is of God; who also hath made us able ministers of the new testament; not of the letter, but of the spirit; for the letter killeth, but the spirit giveth life.* \* \* \* Seeing then that we have such hope, we use *great plainness of speech.*”

“For we preach not ourselves, but Christ Jesus the Lord; and ourselves your servants for Jesus' sake. For God, who commanded the light to shine out of darkness, *hath shined in our*

hearts, to give the light of the knowledge of the glory of God in the face of Jesus Christ. But we have this treasure in earthen vessels, that the excellency of the power may be of God, and not of us. \* \* \* We having the same spirit of faith according as it is written, I believed, and therefore have I spoken; we also believe, and THEREFORE speak."

"For the weapons of our warfare are not carnal, but mighty through God, to the pulling down of strong holds."

"But I certify you, brethren, that the gospel which was preached of me is not after man. For I neither received it of man, neither was I taught it, but by the revelation of Jesus Christ." For ye have heard of my conversation in time past in the Jews' religion, how that beyond measure I persecuted the church of God, and wasted it; and profited in the Jews' religion above many my equals in mine own nation, being more exceedingly zealous of the traditions of my fathers. But when it pleased God, who separated me from my mother's womb, and called me by his grace, to reveal his Son in me, that I might preach him among the heathen; immediately I conferred not with flesh and blood; neither went I up to Jerusalem to them which were apostles before me; but I went into Arabia, and returned again unto Damascus. Then after three years I went up to Jerusalem to see Peter, and abode with him fifteen days. But other of the apostles saw I none, save James the Lord's brother. Now the things which I write unto you, behold, before God, I lie not. Afterwards I came into the regions of Syria and Cilicia; and was unknown by face unto the churches of Judea which were in Christ: But they had heard only, that he which persecuted us in times past now preacheth the faith which once he destroyed. And they glorified God in me."

"For this cause we also, since the day we heard it do not cease to pray for you, and to desire that ye might be filled with the knowledge of his will in all wisdom and spiritual understanding. \* \* \* Whereof I am made a minister, according to the dispensation of God which is given to me for you, to fulfil the word of God; even the mystery which hath been hid from ages and from generations, but now is made manifest to his saints; to whom God would make known what is the riches of the glory of this mystery among the Gentiles; which is Christ in you, the hope of glory: whom we preach, warning every man, and teaching every man in all wisdom; that we may present every man perfect in Christ Jesus: whereunto I also labour, striving according to his working, which worketh in me mightily."

"That their hearts might be comforted, being knit together in love, and unto all riches of the full assurance of understanding, to the acknowledgment of the mystery of God, and of the Father, and of Christ; in whom are hid all the treasures of wisdom and knowledge. \* \* \* Beware lest any man spoil you through philosophy and vain deceit, after the traditions of men, after the rudiments of the world, and not after Christ. \* \* \* Let no man beguile you of your reward, in a voluntary humility, and worshipping of angels, intruding into those things which he hath not seen, vainly puffed up by his fleshly mind."

"But as we were allowed of God to be put in trust with the gospel, even so we speak; not as pleasing men, but God, which trieth our hearts. \* \* \* For this cause also thank we God without ceasing, because, when ye received the word of God which ye heard of us, ye received it not as the word of men, but as it is in truth, the word of God, which effectually worketh also in you that believe."

"Neither give heed to fables and endless genealogies, which minister questions, rather than godly edifying which is in faith."

"For the time will come when they will not endure sound doctrine; but after their own lusts shall they heap to themselves teachers, having itching ears; and they shall turn away their ears from the truth, and shall be turned unto fables."

"Not giving heed to Jewish fables, and commandments of men, that turn from the truth."

"But avoid foolish questions, and genealogies, and contentions, and strivings about the law; for they are unprofitable and vain."

"For the word of God is quick, and powerful, and sharper than any two edged sword, piercing even to the dividing asunder of soul and spirit, and of the joints and marrow, and is a discerner of the thoughts and intents of the heart."

"Ye know how, through infirmity of the flesh, I preached the gospel unto you at the first; and my temptation which was in my flesh ye despised not, nor rejected, but received me as an angel of God, even as Christ Jesus."

"That the God of our Lord Jesus Christ, the father of glory, may give unto you the spirit of wisdom and revelation in the knowledge of him; the eyes of your understanding being enlightened, that ye may know what is the hope of his calling, and what the riches of the glory of his inheritance in the saints; and what is the exceeding greatness of his power to us-ward who believe according to the working of his mighty power."

"Whereof I was made a minister according to the gift of the grace of God, given unto me by the effectual working of his power \* \* \*. That Christ may dwell in your hearts by faith, that ye, being rooted and grounded in love, may be able to comprehend with all saints, what is the breadth and length and depth and height; and to know the love of Christ which passeth knowledge, that ye might be filled with all the fulness of God."

“ But unto every one is given grace, according to the measure of the gift of Christ. Wherefore he saith, when he ascended up on high, he led captivity captive, and gave gifts unto men. Now that he ascended, what is it but that he also descended first into the lower parts of the earth? He that descended is the same also that ascended up far above all heavens, that he might fill all things. And he gave some apostles, and some prophets, and some evangelists, and some pastors and teachers, *for the perfecting of the saints, for the work of the ministry, for the edifying of the body of Christ*, till we all come in the unity of the faith, and of the knowledge of the Son of God, unto a perfect man, unto the measure of the stature of the fulness of Christ; that we henceforth be no more children, tossed to and fro, and carried about with every wind of doctrine, by the *slight of men* and cunning craftiness, whereby they lie in wait to deceive, but, speaking the truth in love, may grow up into him in all things, which is the head, even Christ. From whom the whole body, fitly joined together, and compacted by that which every joint supplieth, *according to the effectual working* in the measure of every part, maketh increase of the body unto the edifying of itself in love.”

“ Praying always with all prayer and supplication in the Spirit, and watching thereunto with all perseverance and supplication for all saints; and for me, that *utterance may be given unto me*, that I may open my mouth boldly, to make known the mystery of the gospel. For which I am an ambassador in bonds, that therein I may speak boldly, as I ought to speak.”

I leave these quotations to be their own interpreters, having marked, however, those expressions which appear to me to be peculiarly indicative of proper, scriptural, divine ministerial qualifications.

For the length of this letter, let the importance and urgency of the subject plead an apology. For its desultory construction and other literary defects, I offer none. If I have mismanaged the discussion, let my failure prove a stimulus to abler pens.

In conclusion, I have only to reiterate my settled conviction, founded upon information and confirmed by reflection, that your *dimitimus* is one of the objects of this college. You are gratuitous labourers—you are, therefore, independent. Independence is the bane of Conference. It may be passive, but *it may become active*. The Conference will never forgive the resolution of the local preachers at Rochdale, by which the ex-local preachers of Ashton were recognised as equals, though under ban and interdict. Let brotherly love continue, is the language of Scripture: let it continue no longer than we judge proper, is that of Conference.—*Valete*.

## ORIGINAL SKETCHES OF SERMONS BY ROBERT HALL, No. VII.

1 Peter iv. 7.—“ *The end of all things is at hand: be ye therefore sober, and watch unto prayer.*”

Some have considered this passage as prophetic of the destruction of Jerusalem, which was soon afterwards effected by the Roman armies. But whatever reference there might be to this event, the Apostle's views evidently extended much farther, even to that period when the prediction would receive its literal and final accomplishment. That great and extraordinary revolution which is to take place at the end of the world will equally affect the whole of mankind, will terminate the present state of things, and usher in the eternal judgment.

In a subordinate point of view the text is adapted to remind us—and emphatically, too—that the end of our being is at hand, when a period will be put to the present state of probation. This is the only time of trial: all beyond is fixed and unalterable; and the recompenses of eternity will be proportioned to the quality of our actions in the present state. The Divine Being is ever inspecting our course; his eyes run to and fro throughout the earth, that he may render to every man according to his work. From the boundless stream of eternity, we have here just so much time allotted us as is sufficient to afford a test of character, and this we are to remember is short and transient. Death will soon deprive us of all our advantages—of all the instructions, warnings, and counsels, of pious friends and faithful ministers. All our opportunities for moral culture and improvement—all our sabbaths, means of grace and ordinances, will, in regard to us, soon be at an end. If these have been wasted and neg-



lected, nothing will be left behind but fruitless regret, unavailing repentance, and deathless despair.

The end of all secular concerns and cares is rapidly approaching, and must terminate with our mortal existence. Our perishable body, the dwelling-place of an imperishable spirit, becomes a source of perpetual care and anxiety; its wants and necessities give birth to exertions of every order and degree, and consume nearly one-third of the portion of human life. These cares are, to a certain extent, unavoidable; we must be fed, clothed, and sheltered. To take no thought whatever about ourselves, to make no provision for our daily necessities, would be the highest folly and presumption. If any man will not work, neither let him eat. Our Lord, in requiring us to take no thought for to-morrow, did not intend to encourage idleness or indifference to the concerns of the present life; he only guards his followers from that excessive care and anxiety, that systematic preference of worldly things, which the gentiles, or unenlightened part of mankind, have always manifested in making them their chief good. But these, however, lawful or necessary now, will soon lose their value and importance. All our interests will finally be included in what is spiritual, intellectual, and eternal. The moral texture of our being will then be the only subject of importance—the only one that can affect our future destiny.

The Christian warfare is drawing to a close, and will soon terminate in victory or defeat. Believers are now maintaining a perpetual conflict, striving against sin; the flesh lusteth against the spirit, and the spirit against the flesh; and these are contrary to each other. Satan is evermore alert to deceive and to destroy, the world to entangle and ensnare; and the Christian sometimes fears he shall be overcome, and at last make shipwreck of faith and a good conscience. He also perceives such a fluctuation in his frames and feelings, as causes him sometimes to doubt the reality of his own religion, is alternately agitated by hope and fear, and finds himself placed amidst a host of dangers. But the conflict will soon be over, and victory shall be proclaimed; his enemies will soon be prostrate, and God shall tread down Satan under his feet shortly. When the Christian warfare is terminated, its rewards will be eternal. Be thou faithful unto death, and I will give thee a crown of life.

The period also will arrive when all shall witness the closing scene of the present world, shall hear its expiring groan, and see it wrapped in its funeral pall. The elements shall melt with fervent heat, and the earth with all its works shall be burnt up. Christ shall come in the clouds of heaven, every eye shall see him, and they also which pierced him shall mourn. As we, therefore, look for such things, what manner of persons ought we to be, in all manner of conversation and godliness?

The solemn admonition is, "Be ye therefore sober, and watch unto prayer." Not only is the avoidance of all inebriety and excess necessary, which cannot be indulged without forfeiting all claims to religion, nor without forgetting the dignity of human nature, but all mental insobriety, and that worldly-mindedness which absorbs every other interest. Oh! what vigilance, what prayerfulness, is necessary, with such prospects as now lie before us! How can you venture into a world where you have formed no associations, no sympathies, no interests. Here you may acquire learning, or accumulate property; but, without believing in Christ, and exercising a holy assiduity in his service, you cannot lay up for yourselves treasure in heaven, but must be doomed to endless poverty and destitution. Let a divine and holy moderation regulate all your earthly pursuits; be careful for nothing, but in every thing, by prayer and supplication, let your requests be made known unto God. Watch continually over the states of your hearts; keep them with all diligence, that no worldly, no carnal affections gain an ascendancy over you. Watch unto prayer, mingle fervent supplications with all your circumspection to be kept unspotted from the world, and to be preserved blameless until the coming of our Lord Jesus Christ.

## A SWEDISH BISHOP'S CHARGE TO HIS CLERGY.

Religion on the continent has degenerated to a ceremonial routine ; to words without meaning, and godliness without morality. A generally blind and dissolute priesthood, are the spiritual pastors of a still more blind and dissolute people. God's word is seldom either read or understood ; and the Protestant churches of Germany, and the north of Europe, exhibit the singular anomaly of establishments which were founded with the purest doctrine and most holy enthusiasm, retaining the letter of their text-books, while the spirit of truth which they contained has almost wholly evaporated.

God appears, however, to be mercifully visiting these fallen churches. Gleams of spiritual light are hovering over the dark and desolate wilderness. May the followers of Christ endeavour to extend this second reformation by their prayers, and their generous contributions. Great shall be their reward in Heaven !

One of these tokens for good is Bishop Franzén's Pastoral Letter.\* Although a few months have elapsed since its publication, the Christian public of England will be doubtless gratified at such extracts from its pages as will show the faithful and evangelical nature of its sentiments.

It should be premised, that Bishop Franzén is well known as a mild and fatherly gentleman, an elegant scholar, and accomplished poet. His "Columbus" alone, which abounds in beautiful writing, will perpetuate his name to posterity. But his principal distinction, his crown of nobility, consists in his being "an Israelite indeed, in whom is no guile."

*Stockholm, Oct. 1834.*

ST. G.

PASTORAL LETTER TO THE UNITED CLERGY OF THE DIOCESE OF  
HERNOSAND.

"Grace be unto you, and peace from God our Father, and from our Lord Jesus Christ."

In these words of the Apostle Paul, I send you, my dear brethren, the first salutation and well-wishing of my heart, from that responsible elevation to which Providence has exalted me ; that Providence, upon whose invisibly leading hand, not only the destinies of every nation and kingdom depend, in a way which no state-policy, no worldly wisdom, can calculate or foresee ; but by which the fortune of men, as individuals also, is guided to a goal which they themselves could not have possibly imagined, much less have endeavoured and struggled to attain.

\* \* \* \* \*

What I shall now address to you is, verily, nothing which every one who has bound himself to work the work of an Evangelist, ought not of himself to know and understand. But is it only novelties, things before undiscovered, that we should care for and consider ? Is not commonly what is most important and most necessary, also the most known and most general ? What is more usual than the light which springeth up day after day, dawn after dawn ? But if even for one solitary morning it arose not, what lamentation, misery, and ruin would follow ! Just so is it with the light of the gospel. Always the same, it must yet every day be renewed. Not only as Christians, must we daily wish ourselves and each other, "Grace and peace from God our Father, and from our Lord Jesus Christ ;" but we who are ordained as teachers and leaders of his congregation, should consider how these words may be continually before us, what our duty obliges us to proclaim and accomplish, and how we may obtain dexterity and ability of performing it.

Is it not grace which we should proclaim ; not only reconciling, but sanctifying grace ? Is it not peace which we should accomplish ; peace with God, and thereby with ourselves and each other ? How should we be

\* Herdabrefi Hernösand's Stift. 1832. Hernösand, tryckt hos Jonas Svedbom. 1832. — Quarto, pp. 20.

able to perform these requirements of the Gospel, if we could not fly to God as our Father, from whom cometh every good gift; and to our Lord Jesus Christ, who with the command, "go out and teach," also added the promise, "behold, I am with you always, even to the end of the world."

Besides this general observation, I would also, with reference to that misunderstanding which has betrayed itself between teachers and hearers in some parts of the diocese, more especially direct your attention to these words, to which I would add the always valuable counsel, "Prove every one his own self."

If I mistake not, this misunderstanding arises, so far at least as regards doctrine, from the most unfortunate mistakes about either the grace and peace which the servants of the Word are sent to promulgate, or the manner of becoming partakers thereof. Some fall into the error of talking of flowers and fruit, where there is neither root nor stem; of righteousness without faith; and of Christian virtues without a preceding conversion and new birth. Others, again, stand still at the beginning only; they rouse men from their lethargy, without showing them how their alarm should be followed up by a sound and healthy repentance.

Grace! this single word tells us all that the Gospel contains; it also tells us what we, as ambassadors of Christ, and stewards of the mysteries of the kingdom of heaven, should principally set forth and explain. But grace supposes sin, and sin refers us to the law. "Sin knew I not without the law," says Paul (Rom. vii. 9). We should accordingly first turn to the law, and through that wake up in our hearers a sense of their guilt.

But this end is not fulfilled by a dry lecture on duties and virtues; a method which seldom engages the attention of the multitude, and in those few who are heedful, works only empty notions and a self-confident assurance. Nor must the preacher be seduced by the applause he may win from moving and illusory paintings of human life and of nature; at which the hearers fancy they are built up as Christians when they weep at the tender deportment of themselves or others, and the shifting fortunes of sorrow and gladness, not at their own transgressions; or when they listen with admiration to a sounding and flowery discourse, which can only affect their imagination and sense of the beautiful.

Some instructors suppose they preach the Gospel, when they quit the, in itself good, ground that the law is only love; and amuse themselves with mere explanations of the commandments, in conformity with the precepts and example of Jesus. In this they place the whole Gospel, as if it contained nothing more than what is called evangelical morality.

This, indeed, if it is exhibited in its own divine sublimity and loveliness, must undoubtedly produce a momentary impression even upon the unbelieving and impenitent. It may also bring some to an occasional exercise of charity to man, the rather as they persuade themselves, often led by the sermon they are hearing, that they can make up through this and that work of mercy what else they transgress. But such a representation, however eloquent or affecting it may be, cannot possibly produce any sound conversion and repentance. It rouses not the hearers from the carnal security in which they slumber; and they dream of fulfilling God's law by not disturbing the quiet of another with crimes which a worldly law would revenge, or by not lavishing away their own welfare on enormous and manifest vices.

If the Gospel of Christ contained nothing but its morality, how could it excel those worldly moral philosophers which, founded on reason alone, seldom prescribe less exalted principles and virtues which no one is able to practise? Even the holy example which Jesus has left us, would only serve to bring us to despair; for, imprisoned and bound by our sins, we should be powerless to follow his steps. Do we not then all need a Saviour to deliver us from this bondage? And is not that Saviour HE who has not only reconciled us to God through his blood, but will raise us through

his spirit to the liberty of the children of God, and will guide us to his, and through him, to our Father, in the kingdom of grace and glory?

\* \* \* "This is a faithful saying, and worthy of all acceptance," says Paul, "that Christ Jesus came into the world to save sinners, of whom I am chief; howbeit, I have found mercy." He of us, my brethren, whose heart is not penetrated with this conviction, not humbled by knowing himself a sinner, the chief of all, and yet not comforted by the confidence of "having found mercy," must find, of himself, that he is not fitted for the work of proclaiming that "true and faithful saying, that Christ Jesus came into the world to save sinners." With whatever craftiness he may explain or obscure that deep-meaning sentence, "God was in Christ, reconciling the world unto himself;" yet can he not, without the opposition of his inmost soul, annex, much less live after, the following words: "Now then we are ambassadors for Christ: as though God did beseech you by us, we pray you in Christ's stead, be ye reconciled to God. For he hath made him to be sin for us, who knew no sin; that we might be made the righteousness of God in him."

That man can in no wise work the work of an Evangelist, who neglects diligently to set forth, clearly to explain, and energetically to inculcate this word of reconciliation; for it constitutes the very marrow of Christianity, the proper self-ness of the Gospel. But herein err, not only those who, without reference to the order of this grace, begin at the end, and impress upon the unconverted carnalist, the impenitent world-thrall, what belongs to the sanctification of the pardoned, those who are born again; namely, following Christ and practising his precepts; although they show not before hand how he is the reconciler of the repentant by his death, the mediator of the contrite by his intercession, and the redeemer of the faithful by his spirit. They also err in this matter, who busy themselves right well indeed at first, how the slumbering sinner should be aroused to a sense of his perilous condition, but then fail in directing his future advances: like him who wakens a man with the shout, "the house is on fire!"—and leaves him in agony and confusion, without helping him to rise up and escape from the burning. They are "voices crying in the wilderness," which yet "prepare not the way of the Lord." It is not true of these messengers, "How beautiful upon the mountains are the feet of him that bringeth good tidings, that publisheth peace!"

So necessary is it that we should use the law, sometimes as a hammer, which breaks the rock in pieces, shakes the secure and carnal mind, and crushes the obdurate heart; and sometimes as a mirror, in which the sinner recognises himself, and sees how unclean and fallen and miserable he is. And yet should we but half fulfil the duties of our vocation, and that half altogether fruitlessly, did we not then direct his attention to the Gospel as a fountain of life, where sin is not only washed away from the penitent and the faithful, but where the soul which thirsts after righteousness shall be strengthened with the water of grace springing unto life eternal. We should exhibit the Gospel as chief, although the law should go before as the schoolmaster of Christ. The sinner must be disciplined, but disciplined to Christ; not terrified from him, and banished into hell; for the season of grace is still now. "Behold! I will not the death of a sinner, but had rather that he should turn unto me and live, saith the Lord." Has not Christ delivered us from the condemnation of the law, since he became condemnation for us? Has he not himself asserted, that he "came, not to judge the world, but that the world through him might be saved?" Can, then, the doom affect us, who are his servants and messengers? "The servant is not above his Lord, neither is the messenger above him that sent him."—(John xiii. 16.)

\* \* \* It is true that the key of binding is committed to us, as well as the key of loosing. But what are these keys, except the Law and the Gospel? And

for what purposes are they given us? Is it well to shut out any sinner from grace? Ought we not, on the contrary, to loose him through the Gospel, from the ban which encircles him through sin under the law?

\* \* \* \* \*

Our Divine Lord has shown us, on many occasions, how cautious we ought to be of stretching the authority of our office, beyond the sphere appointed for it by God's word and the law of the church. He not only refused all interference in civil disputes and contentions (Luke xii. 13, 14), but when there occurred such an offence against the law of God, as came also under the cognisance of the civil authorities, he showed his judgment thereupon, without necessarily shielding the sin. "I condemn thee not," said he to the woman who was taken in adultery, (John viii. 3, 11,) "go thy way, and sin no more." This sentence of our Divine Teacher, at once both comforting and warning, this manifestation of grace upon the path of reformation, must have moved and affected her heart, more than all the threatening stones with which her accusers were ready to overwhelm her.

You have doubtless many of you, my brethren, experienced how the most hardened offender, one against whom all the curses of the law and terrors of death appear to have been fruitlessly wielded, becomes softened when taken to the cross of Jesus, and there suffered to behold how He, who descended from on high, the suffering and praying Redeemer of every sinner, pardons the penitent thief, when he believes on the crucified, on him by all others despised and neglected, the Christ. The parable of the prodigal son also, when rightly employed in showing God's anticipating grace and the requisites of a sound conversion, works far more effectually on him who has wandered from God, than the most pompous excommunications or most extended anathemas.

Young men of spirit and energy are not seldom carried away by an excess of reproof. The mild John himself, whose epistle breathes nothing but love, and whose gospel shows us how he derived his divine doctrine from the very heart of Jesus, was at first a "Boanerges." But when he and his brother would have called down fire from heaven upon the unbelieving Samaritans, Jesus answered and said, "Ye know not what spirit ye are of."

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Should there possibly be found any among you, my brethren, who upon examination never advance higher than the second chapter or article of faith in the catechism; who, in the instruction of youth, remand the most important and weighty parts of the other two to a mere memorial repetition,—and who, even in the pulpit, either altogether omit, or only partially touch upon the work of both redemption and sanctification,—I hope that nothing more will be necessary to warn them, than reminding them of the words of Christ, when he instituted our pastoral office: "Go ye out into all the world, and teach all nations, baptising them in the name of the Father, and of the Son, and of the Holy Ghost." Can any one properly fulfil the duties which devolve upon him as a servant and ambassador of Christ, who, whether from secret unbelief, or light-minded indifference, or careless negligence, imparts not exactly that principle which his Divine Master chiefly ordained as the head-subject of his embassy? Can he be called a Christian teacher who explains every thing but that in which the Christian religion essentially differs from the Jewish, the Mahomedan, or that which is founded on reason and nature alone? He cannot rightly clear up the first article of our faith, who does not elucidate the remaining two also, in what sense we believe in God as our Father. There is not only creation, as this word is interpreted in a Christian point of view, but also redemption, through which the Son of God, as at once both God and man, hath acquired for us power to become the children of God; and also sanctification, through which we, as born again by his Spirit, become so in the work itself.

We should, verily, my brethren, never forget the following words, so



solemnly commanded by Christ; "and teach them all things whatsoever I have commanded you." We should, verily, together with the articles of faith, inculcate the commandments as he has explained them by his doctrine and example. It behoves us also, for such is the bidding of our Lord, to teach the manner of practising, as well as of understanding them. Can this be done without enlightening our hearers upon all that relates to conversion, of which the third article consists?

He charged us to baptise when he sent us to teach; and he has himself explained to us the signification of baptism, in his conversation with Nicodemus. "Without being born again of water and the Spirit, can he not enter the kingdom of God." Belongs it not then to our office, as ministers of the word, to illustrate this new birth, and show how he, who is spiritually dead in sin, can receive a new life through grace, can become a new man in his manner of life, as well as his manner of belief, and be made a child of God, endeavouring in faith and love to live after his commandments?

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We can cite from the doctrine of the apostles, in testimony of faith being the only ground of salvation, and of reformation being the necessary fruit of faith,—First, The end itself for which the Saviour came into the world; since "he was given for our sins, and revealed for our righteousness," that "whosoever believeth on him should not perish, but have everlasting life," which shall be begun even in time, through the union of the faithful soul, though not without, to God,—reformation and sanctification. Secondly, The express words of Christ; from which we can quote this saying among others, against those on the one hand who would build their salvation on the loose earth of their own righteousness, "I am not come to call the righteous, but sinners to repentance;" and from which this warning may be urged against those on the other hand who use grace as a cloak for sin, "Not every one who sayeth unto me, Lord! Lord! shall come into my kingdom, but he that doeth the will of my Father which is in heaven." Thirdly, The different ways in which Christ encouraged those who came to him. He gave immediate and comforting assistance to her who was a sinner in the house of the Pharisee, to the paralytic, and the Canaanitish woman, in a word to all those who fled to him as sinners with penitence, humility, and reliance; and said unto them, "Go in peace, thy faith hath saved thee," sometimes adding, "sin no more," always in the same sense as he said to the paralytic, "arise," from thy spiritual as well as thy bodily lameness, "and go," not only to thy house, but to the kingdom on the pathway of righteousness. But the lawyers who sought him self-righteously, as a teacher, not a Saviour, "he sent to the law." (Luke x. 25.)

To the law should we also refer those who trust in themselves; that, convicted by their own consciences, they may know the want of a Redeemer, and turn themselves to the Gospel.

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So useless would it be for the unconverted to talk about following Christ, and so unjust would it be not to remind him of that conversion. It is surely but reasonable that they who belong to Christ should also walk with Christ. Should they not tread in his steps, since he himself leads them by the hand? Yet should the pastor continually remember carefully to set forth the holy example of Jesus, together with that law which is only the band of love to God in the penitent soul. He should show that the real energy of faith consists in not only walking *to* but *with* the Redeemer; and that the Christian not only sighs and prays in his name, to find consolation and peace, but also according to his commandment follows him with love and humility, with patience and perseverance, through trouble and through conflict, through affliction and desertion, along the narrow way and through the strait gate that leadeth unto life.

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What we all require is, to prove our own selves. The inscription which stood over the Temple of Delphi, might also be conveniently written over the sanctuary of Christianity. When we bring out thence words of truth and grace, our first exclamation should be, "Sinner! know thyself." We should surely employ for our own advantage that mirror which we hold out to others. \* \* \* \*

May we be ourselves, also, partakers of the blessings we impart, and the peace we promulgate. I pray for you all, my dear brethren, this blessing, this peace, this peace that passeth all understanding. May you enjoy it, now and for ever!

FRANS MICHAEL FRANZEN.

*Hernösand, July 24, 1832.*

## INDEPENDENCY.

Ecclesiastical polity is a subject which must now engage universal attention. It cannot be evaded by any stratagem or artifice, by any love of ease or desire to avoid the turmoils of controversy, or the arena of polemical discussion. The subject is pressed upon the attention of every religious community, of every parish in the United Kingdom; and the signs of the time intimate, that the political horizon, extending over every part of the world, is charged and impregnated with the momentous and important doctrine of church order and government.

Attached from conviction and investigation to what is termed Independency, having seen and felt what may be considered its evils and defects, but which should rather be attributed not to the system, for this is divine, and therefore perfect; but to its administration, which is human, and therefore partakes of the sins and infirmities belonging to fallen man,—it is a matter of astonishment to the writer, that the claims of Independency are not more generally considered, approved, and adopted; while he feels persuaded that this mode of ecclesiastical polity, as it was the first established and practised, must ultimately prevail and be triumphant. Episcopalians, Presbyterians, and Methodists, no doubt, have the same conviction. Time will decide. The several combatants are now in the field, the precise claims of each must be fairly weighed; and who will be pronounced victor, the historians of the church will, of course, in due time, regularly chronicle.

The subject is repeatedly adverted to in the columns of the *Christian Advocate*, and the pages of this Magazine, by talented writers; and the occurrences of almost every week, tend to illustrate the practical operation of the several systems that have obtained in this country. Happy will the writer of these remarks be, to see, as a recent correspondent in the former publication suggests, the doctrine of Church government discussed fully in that Journal, thinking, as its leading article lately stated, that "the multiplicity of connexions inevitably tends to INDEPENDENCY;" and hence he augurs the final triumph of his favourite principle.

As Messrs. Stephens and Forsyth, and more recently the talented and amiable Dr. Warren, have been so unrighteously dealt with by the Methodist Conference, the Independent form of church government seems to offer the very refuge and asylum which these noble-minded men require. Here they might exercise their ministerial functions, and employ their eminent abilities, without the least fear of molestation from the "powers that be." Where else can they find it? Where can they ensure freedom from similar treatment to that they have already experienced? Is it in the Episcopal establishment? there they must submit to the dictation of a Diocesan, to Ecclesiastical Commissions, to the decree of King, Lords, and Commons. Would Presbyterianism offer them security from the genius of persecution? There the local convocation of ministers and elders, the Associate Synod, or the General Assembly, would consider, adjudge, and decide, and, if they thought proper, expel. And may not the same be said of Connexions, whether the Wesleyan, Old or New, or that of the late Countess of Hunting-

don? Can freedom, unfettered and unrestricted, be enjoyed in any community, by whatever term designated, by whom the unalienable right of man to think and act according to the dictates of reason and conscience, and the infallible decisions of the oracle of truth, are abandoned, or receive only a partial observance? Where, let it be asked, can these devoted men efficiently and comfortably labour, with such minds and such sentiments as they possess, unfettered and free? Where but among those who acknowledge no other head of the church than Jesus Christ, no code of laws but his revealed word?

A talented advocate of the Methodist New Connexion, on laying the foundation of a chapel, has lately affirmed, that the council assembled at Jerusalem, which was composed not only of the "Apostles, but of the *Elders* and the *whole church*," furnishes the very *prototype* for the system to which he is attached; but will that gentleman, or any in connexion with him, ever close their conferential assemblies in the language adopted at the council at Jerusalem, "It seemeth good to the Holy Ghost and to us?" If so, the same may be said (which indeed is said, but it is a monstrous assumption) by the Church of Rome, or by the Church of England, the general assembly of the Church of Scotland, the London Congregational Union, the Wesleyan or Lady Huntingdon Conferences, and the Provincial Association of any and every denomination of Christians. What confusion would necessarily ensue! And how absurd, not to say impious, any such pretence! Besides, how cumbrous and unwieldy all these combinations! Who would think of erecting a steam-engine to propel a feather; and what subject can be possibly introduced to the consideration of any of these public assemblies, that cannot be decided at once by an appeal to the New Testament, whenever the church is assembled; for "wherever only two or three are met together, Christ is in the midst of them."

The writer of these remarks is a pastor of an obscure, poor, small, but united and attached flock; and to him it appears, the assembled church, in any matter of difficulty, have only to consult the "law and the testimony," to "search the Scriptures," and they are more likely to arrive at the most satisfactory information regarding the revealed will of the great Head of the church, than if they submitted the subject to strangers, and those, of course, unacquainted with local circumstances, residing as they must do at a distance, without subjecting themselves to the inconvenience of waiting, as they must necessarily, for their opinion and decision. This, of course, applies to every similar community; and general uniformity among the disciples of Christ, would more probably be the result, if such a procedure were universally adopted. If this statement be correct, how much time and money would be saved, what unpleasant and painful feelings would be spared, and what melancholy ebullitions and public exposures would be prevented, which often times gender infidelity and scepticism!

There is reason to believe that the full energies, mental and pecuniary, of a community or neighbourhood remain dormant, or are but partially elicited, in consequence of the mistaken impression pursued by an undue dependence on large assemblies. The Conference, or the committee, or the associated body, or the Presbytery, will supply the men or the money, it is vainly thought; and the idea sanctions the concealment of the "talent in the napkin," or is a subterfuge for the avaricious and covetous to withhold their pecuniary assistance; and the cause of God sometimes languishes, and dwindles, and dies, where there are sufficient resources for its liberal maintenance and support, while those who have friends at head-quarters, obtain assistance, which is not unfrequently very unworthily bestowed. This is the case with nearly all our public institutions and charities, for whatever purpose established. The fact is notorious, and yet the church of God seems determined to pursue a course which has proved, and must prove, injurious and detrimental to the interests of society and religion.

The subject of the Christian polity has thus been viewed as to its practical bearing and tendency in connexion with recent events which at present

agitate the country. An appeal might be made to the sacred writings, and from them the clearly defined order of the Christian church, the number and character of its officers, and the extent of its power and authority, could be easily delineated; but the principal arguments in favour of the Independency of the churches seems to arise from the fact, that such a state of things is the natural and invariable consequence of the reception, experience, and profession of the grand and essential doctrines of our common Christianity; it is their spontaneous result and growth, if the nature of the Christian economy had not been specifically described. Besides which, it is in exact accordance with the very constitution of human nature, is admirably adapted to raise and ennoble the mind of man, and is especially congenial with the acknowledged principles which prevail in every free country. Investigation may very safely be challenged as to the accuracy of these statements: separately, they contain the most powerful arguments for the Independent form of Church government; and conjointly, the evidence is altogether irresistible and overwhelming. Independency in the abstract is acknowledged by every community. Before a clergyman can be ordained, the ceremony of the *si quis* must be observed in the parish church in which he resides, which is literally appealing to the people as to his mental and moral qualification for the office to which he aspires; and the farce of the *congé d'être*, giving permission to the Dean and Chapter to choose a bishop, is of the same nature; while, at the periodical visitations, the churchwardens have to answer several interrogatories respecting the conduct of the pastor. These things, like most others substantially good in the Established Church, are completely counteracted or nullified by the operation of other ceremonies and customs and laws; but they involve the principles which Independents carry fully out, without any thing to obstruct their operation. The same may be said of Presbyterianism: the ruling elders are chosen by the people, who absurdly invest them with a power to act and decide, and agree to abide by their decision; while their ministers must preach what are called *trial sermons* before the people, who are afterwards, sometimes, the dupes of a system of patronage, and obliged to submit to the instructions of an incompetent teacher. Among the religious bodies, too, governed by a Conference, the minister must be introduced to his work by the suffrages of the people; and District and Quarterly Meetings invest them with a temporary power, which the annual convocation may eventually render altogether nugatory. Besides all this, what can even a parish rector do with his legal claim to the tenth of the produce, his long-established right to dues, fees, and offerings, unless he consult the feelings, and enter into a kind of compromise with his parishioners; and where voluntary supplies support other establishments, those supplies at any time can be withheld by the people, and the machinery must consequently stop. The people, then, in a free country, unfettered by the withering influence of Popery, in all religious matters, "the people pre-eminently are the only source of legitimate power;" and this truth God by his providence is teaching rulers both in Church and State in thundering language.

Monopolies of all kinds must be broken up—the leaven must be diffused, for the lump is to be leavened. "Mankind are enlightened—will be happy—must be free! You may tie down—you may nail down—you may screw down—the safety-valve, and the idiot who chooses to try the experiment may applaud his own sagacity; and dream that for him it was reserved to confine the hitherto irrepressible fluid, till that fluid burst through every obstacle; and till he who had attempted to impose on it so unnatural a restraint, is involved in a calamity of his own creation."\* Let the Methodist Conference seriously consider these observations of an intelligent, pious, but lamented youth.

T. R. C.

Enisworth.

\* Memoirs and Select Remains of an only Son. By Thomas Durant. Vol. ii. p. 126.

## THE PIOUS POET OF HUMBLE LIFE.\*

We have the greatest satisfaction in introducing this extraordinary poem to the notice of our readers. It is the production of a common, or rather an uncommon, mechanic. It is the production of a man who has had to work for his own livelihood ever since he reached the age of eleven, without receiving in the mean time one hour's education of any kind. It is the production of a converted infidel, desirous of bearing his testimony against the abounding infidelity of the age. It was written in the author's twenty-fourth year. In judging of its merits, these circumstances ought to be borne in mind by every candid critic.

It consists, as the title intimates, of twelve books. 'The pious and talented author, being, as we have already hinted, a poor man, had not the means of ushering so large a work into the world; and the sale of verse has not for several years been such as to encourage publishers in extending a helping hand to unknown sons of the Muses. A year ago, however, Mr. Ragg hit upon the expedient of detaching the tenth book from the other books of his poem, and publishing it, in a shilling pamphlet, under the title of "The Incarnation," as a specimen of the whole, with a view to ascertain the opinions of critics, and not without a hope that, if their judgment should be favourable, some friendly person would come forward with offers of assistance, by means of which the entire poem might be published. This expedient happily succeeded. The Incarnation was universally admitted to contain evidence of considerable poetical powers; and from two different quarters, the author received generous tenders of assistance. These were the West of England, and Andover in Hampshire. Mr. Mann, a solicitor of the latter place, has gratuitously undertaken the risk of failure in the present edition—a risk, which, if the poem be patronised in proportion to its intrinsic merits, to say nothing of the interesting circumstances extrinsic to it, will prove to be no risk at all. Besides this, Mr. James Montgomery, with characteristic good-nature, took upon himself the critical inspection of the manuscript; and that accomplished scholar and critic, Mr. Isaac Taylor, as kindly contributed an introductory essay, of which, as our immediate object is to introduce the poem itself to the notice of our readers, we shall only say that it contains, besides some profound remarks on cognate subjects, a judicious refutation of the silly slander, that Christianity is endangered by the diffusion of learning amongst the common people.

The subject which Mr. Ragg made choice of is one which several writers had failed in their attempts to illustrate in verse; and that he has succeeded so completely, is not to be attributed altogether to his poetical ability, undoubted as that is, but in an equal degree perhaps to his evangelical apprehension of his subject, for it is one which cannot be comprehended by finite minds, however high their order. He has succeeded especially in the difficult art of reasoning in verse, and in representing in the captivating forms of poetry those recondite arguments which even to intelligent men are tedious, as they find them presented in some of the best works on the evidences of Christianity and the being of God. He cannot claim the merit of originality in the reasoning which he employs; but he has the equal, if not higher, merit (utility being the test) of rendering that reasoning more entertaining, and consequently more impressive and instructive, than it is in the hands of those from whom he is not, and needs not to be, ashamed to acknowledge that he has borrowed it. He has presented us with the quintessence of elaborate treatises, digested into such a form, that it is hard to say which has the pre-eminence, argumentative skill, clearness and correctness of view, aptness in illustration, richness of language, fineness of taste, accuracy of ear, fervour of piety, or power of interesting. It is a triumph of genius and truth united. It evinces natural talents, the possessor of which could not but have commanded the public attention

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\* The Deity; a Poem. In Twelve Books. By Thomas Ragg. With an Introductory Essay, by Isaac Taylor. London: Longman and Co., and W. Dearden, Nottingham.



to the fruits of their exertion ; but he could not have produced a poem like the " Deity " without having experienced that moral resuscitation, in the absence of which men are dead in trespasses and sins. There is a pervading equality—a thread—a contexture—a continuous evidence of design, which quite precludes the supposition that Mr. Ragg has benefited much by the aid of others. It is his own work. In the works of uneducated poets in general, this has been evident from the obvious imperfections of the structure, the style, or the language ; but, in that of Mr. Ragg, it appears from uniformity of excellence. We do not mean, of course, that his work is without defect ; but only that it is of such a character as proves it to be that of one man : nor the work only, but the conception also. It cannot have been corrected for the author to any considerable extent, unless, which is not to be supposed, it was entirely written for him. But it bears no such marks of having profited by the revision of the author of the *World before the Flood*, as a knowledge of that excellent poet's writings would have enabled us to point out, had they been visible.

It pleased Dr. Johnson to decide that sacred subjects are unfit for poetry, are not susceptible of imaginative embellishment. Half of the Bible is a standing refutation of this absurd opinion. Was not Isaiah a poet, and was not David ? Does not the sceptic author of " *Childe Harold* " himself confess that the fervid writings of the evangelical prophet, were the Helicon from which he drank his most inspiring draughts ? Is Milton no proof that sacred themes are adapted to poetry ? But Milton, in the opinion of the author of " *Rasselas*," was not a poet. In this opinion we never knew any man agree, except Cobbett, whose whim it is to condemn poetry and potatoes in the same category. From these *arcades ambo*, the present age, as well as the preceding ones, begs leave to differ. And not last upon the list—a list comprising the names of Young and Cowper, Watts and Wesley, Grahame and Pollock, may now be placed the name of Thomas Ragg. His poem, moreover, may be adduced as a proof that the man who is in Christ is a new creature, as it respects his intellectual as well as his moral constitution. The peace of God gives a collectedness, the love of God an ardour, the hope of glory an elation to the mind, which may, without exaggeration, be counted equal to the duplication of its native powers.

The design of the poem is thus briefly, but clearly, expressed in the author's preface :—

" The work is divided into three parts of four books each ; the first on the Being, the second on the nature, of God, the third of God revealed : and the design of the whole is to demonstrate that the God to whose existence both nature and reason bear witness is the same Being who is revealed to us in the Holy Scriptures."

After what we have said, the following apology may seem unnecessary ; but we give it as an evidence of the spirit of holy proselytism in which the author has tasked his powers, and we may add, no doubt, his physical constitution :—

" He is constrained, however, to confess that in several places in the first eight books, more especially in the latter part of the sixth, he found it required some trouble and patience (notwithstanding the embellishments flowed spontaneously,) to bring into good poetical measure science, philosophy, and metaphysical abstractions ; and make his statements, at the same time, with such condensed clearness, that ordinary intellect might both grasp and understand them."

In the first part, Mr. Ragg grapples with the atheist ; and it is refreshing to find him acknowledging the assistance, for which he has been indebted to those powerful champions of the truth, Messrs. Samuel Drew and Thomas Allin : the latter of whom is well known as the author of some valuable treatises on the awful subject, and is an eloquent preacher in the Methodist New Connexion—which, by-the-bye, if we are rightly informed, has had the honour of enrolling Mr. Ragg amongst its members.

The poem opens with an invocation, in which the author gratefully and touchingly recalls the goodness of God, who

" Snatched me, a rebel, from destruction's jaws,  
When I denied thee."

The first book contains an illustration of the marks of infinitely wise design in the works of nature. After referring to "the firmament," as "showing God's handy-work," he exhibits the phenomena of vegetation, disclosed by the return of day, as additional proofs of creative skill; concluding with a survey of the elements, as big with evidence of the wisdom and goodness of their Maker. The creation of man, and the internal testimony of the human soul, are adduced in the second book as subversive of the atheistic theory. This book, as well as the third, contains some keen and well-directed satire, of which the ridiculous notions of Mirabaud are the principal objects. In the fourth book, the evidence of a Providence, particular as well as general, is made to tell powerfully in the scale of truth. Of this class of proofs, he boldly adduces as the strongest—

" the experience of Christian hearts,  
Teeming with almost miracles ;"

and closes with an address to the Deity, clothed with all that sublimity with which scriptural language enables those who are skilful in its use and arrangement to invest their pious homage.

In treating on the manner of the Divine Subsistence (for we must refrain from further regular analysis), Mr. Ragg has chosen to avail himself of the well-known work of Professor Kidd, of which, indeed, he avows his endeavours to compress the substance in his verse. This author, with Faber and some others, have induced our poet to go more minutely than Scripture warrants into the proofs of the Trinity; and it is thought by some clever critics that he with them has rather contributed to the support than to the refutation of Unitarian error, by putting the tritheistic theory in the place of the doctrine of revelation. If tradition is to be accepted as good evidence, there is nothing so absurd that it may not be established; and analogical proofs, or illustrations, for they are not proofs, are just as unsatisfactory and fallacious. There is a point in religious belief beyond which we must consent to go without the guidance of reason; for human reason is naturally and necessarily incapable of apprehending any thing concerning the Godhead beyond what is plainly revealed. We cannot by searching find out God; and in meeting unbelievers on their own ground, we should be careful to preserve the memory of this salutary caution in our minds.

With reference to that portion of the poem in which the author resorts to the aid of reason in describing the nature of God, a friendly but yet a faithful critic has remarked:—

" Upon these grounds, then, we must honestly say, that we could have wished to cancel and suppress nearly the whole of Mr. Ragg's Second Part. There are some splendid passages, which we should have been glad to rescue from their connexion; and the four books might furnish materials for a single beautiful one. But we much fear that the usefulness and popularity of the whole poem will be seriously diminished by the introduction of this metaphysical matter. We admire the ingenuity and skill which Mr. Ragg has displayed in managing so unmanageable a train of reasoning; but it is ingenuity misplaced. These four books interposed between the Evidence from Creation and Providence, and the Evidence from Revelation, will form, we fear, not a link between the two Parts, but a gulph, which the reader must either leap, or he will flounder in it, so as never to get any further. The Poem would be sufficiently long, and quite as complete, were these four books omitted; and the volume would be, in our judgment, better adapted to secure the author's pious and honourable object. We do not require Mr. Ragg to abide by our decision; but we hope that he will speedily have occasion, in preparing a new edition, to take it into his serious consideration."

This is a somewhat startling proposition. But whether his chief object is to disseminate true notions of the Divine Being, or to obtain poetic fame, the author will do well to weigh maturely the advice given him: for both objects may be gained in unison: the fame of such a poem will march side by side with its utility.

But the critic is not content with his first proposition. The ninth book appears to him unequal in poetic design and felicity to the rest of the work, as well as objectionable on the same score as the four books immediately preceding it. But he shall speak again for himself:—

" There are some passages in the ninth book which lie open to the objections already stated; and, if we are not mistaken, this book is the least happily and vigorously executed in

the poem. The tenth is 'the Incarnation,' which the author did well to put forth as a specimen of the entire work. It is a noble poem of itself. The eleventh book contains a sketch of the history of the Church. The last has for its theme, the Millennium, and 'the last apostacy,' by which, according to the Millenarian theory, it is to be succeeded. Here Mr. Ragg has been anticipated by the author of the *Course of Time*; and both have been, in our opinion, led astray by mistaking for the sure word of prophecy, the false light of expositors. The theme was a seductive one; yet it has transported the author beyond the proper bound of his argument; and a poem characterized by the severe majesty of truth, ought not to have terminated with descriptions that run into the license of conjecture. Shall we be thought very ruthless critics, if, having already proposed to cancel four entire books, we suggest, as a still further improvement, the consolidation of the ninth with the tenth, and of the last two, by means of copious excisions? It is not that the passages we should omit are inferior in merit to the rest of the poem, or do discredit to the author in any respect, but that they are either not in harmony with the character of his production, or not likely to subserve his ultimate object. It is because we think too highly of Mr. Ragg to flatter him, and too highly of what he has achieved, to be willing it should obtain a limited or transitory popularity,—because we wish it to be read, and to live, and to think that it has in it a vigorous principle of life,—that we would thus unsparingly prune it of those parts which, though they may look specious, are in fact a redundant growth, which it will be injurious to let remain. Mr. Ragg is as yet a young poet, and it cannot be expected that he should have hitherto attained to the Sybilline secret of enhancing the value of his productions by reducing the number of his leaves."

The candour of these criticisms is evident; and they will doubtless receive Mr. Ragg's maturest consideration. We only hope that the time for determining may speedily arrive, in the shape of a demand for a second edition. We conclude with an extract from this noble poem, which will be found to justify the praise we have awarded to it. It is on the subject of evangelical providence, if we may use the phrase:—

But there is stronger evidence than all  
Enumerated yet, superior still,  
As much as light is to the dusky hue  
That ushers in the fulness of the day.  
Which (and if haply' it gain for me the badge  
Of superstition, and the 'Enthusiast's name,  
I'll gladly bear it for the sake of Him  
Who wore a crown of piercing thorns for me,)  
I will uphold, as proving of itself  
Sufficiently the being of a God.  
I mean the experience of Christian's hearts,  
Teeming with almost miracles.

Talk not

To me of causes and effects,—what cause  
Could make a man forget his native self,  
And start to life anew? What cause could wake  
A hatred of the things which erst he lov'd  
And revell'd in, and rolled beneath his tongue  
As a sweet morsel, and did look upon  
As all that he should ever find of joy?—  
And love of what he hated theretofore.  
With perfect hatred, persecuting oft  
With all the zeal that malice could impart?  
What cause could turn the vilest of the vile  
To the most moral; the opinions change,  
Of heady men, blasphemers, infidels,  
Wandering as once I wandered, 'neath the blaze  
Of false philosophy, whose dazzling beams  
Blinded my young eyes to the light of truth,  
And turn them from dumb idols unto God?  
Could make hypocrisy sincere; the thief  
Honest; the liar love the truth; the slave  
Of brutal passion chaste; the miser free  
And liberal; the spendthrift prone to save  
That he may have a portion wherewithal  
To give relief to others in distress;  
Yea, murderers love their neighbours as themselves?  
These things accompany the Christian's faith,  
And though I grant there are some counterfeits,  
Yet to be counterfeits there needs must be  
The sterling coin they imitate so well.  
Nor are these all. What wondrous cause could cleanse  
The conscience from its stains? could set it free  
At once from guilt and fear? give liberty

To the condemned? bear witness with our souls  
 That we are children of the Holy One?  
 And demonstrate to a sane, thinking man,  
 He hath received a spirit in his heart,  
 A spirit he possess'd not heretofore,  
 Which makes him look with confidence towards God,  
 Exclaiming 'Abba! Father!' What high cause  
 Could make us see (what erst we did not see)  
 In what seem'd chaos, order? what appeared  
 Foolishness, wisdom? what we once beheld  
 As but the ravings of absurdity,  
 A picture of our souls' experience  
 Drawn even to perfection? What great cause  
 Could make a passage of the word of God  
 Run like a flash of lightning through the veins,  
 Revive the drooping, give the mourner ease,  
 Pierce guilt more keenly than a two-edged sword,  
 O'erflow the heart with love, or waken joy,  
 Such joy as none but sons of God can know,  
 A foretaste of eternal blessedness?  
 What cause could give such answers unto prayer  
 As Christians find, direct, propitious, clear,  
 From the full storehouses of heaven and earth  
 Supplying physical and mental wants?  
 Such answers as they scarcely dared to hope,  
 Although they craved them, giving them relief  
 In trouble, counsel when they need it most,  
 Bringing to nought the malice of their foes,  
 And lifting bulwarks 'gainst the tempter's rage?  
 What cause, except the power of God,—that power  
 That made and rules all nature?

## Methodist Occurrences.

### WESLEYAN-METHODIST REFORM.

ADDRESS OF THE STEWARDS, LEADERS,  
 LOCAL PREACHERS, AND OTHER OFFICERS,  
 OF THE MANCHESTER FIRST CIRCUIT; TO  
 THE SOCIETIES THROUGHOUT THE WES-  
 LEYAN-METHODIST CONNEXION.

*Manchester First Circuit, Oldham-street,  
 Nov. 6, 1834.*

Beloved Brethren,—As part of the great Methodist Family, anxious to co-operate towards the welfare of the whole, we have taken the liberty of addressing this Circular to the Circuit Stewards, and others throughout our Connexion. We think this to be our duty, from the prominence which recent events have given to the *Manchester First Circuit*, in reference to the Wesleyan Theological Institution. The public prints, and journals of the day, have made the subjects of discussion sufficiently notorious, to obviate the necessity of our entering into any further detail for your information. The object of the present Address is to lay before you the results of our late Quarterly Meeting, held by adjournment from Monday, Sep. 29, to Oct. 20, and to Nov. 3; with a view chiefly to represent to you that line of conduct which we deem expedient and necessary to be pursued, in the present most momentous crisis of affairs in the Wesleyan-Methodist Connexion.

The annexed Resolutions will show you our most deliberate and mature judgment, relative to the Wesleyan Theological Institution. The number of Official Members, pre-

sent at the First Adjournment, on Monday, October 20, when the "Resolutions" were passed *seriatim*, was above eighty; and the greatest number of dissentients from any of them was not more than six. At the Second Adjournment, on Monday, Nov. 3, the Three Propositions were proposed, *seriatim*, and passed *unanimously*.

That some prompt and efficient measures are necessary to allay the general agitation, and restore confidence to our extensive Connexion, must be obvious to every intelligent and reflecting mind; and that such, only, ought to be proposed, as are most likely to secure the co-operation of THE GREAT BODY OF THE PEOPLE, appear to us of infinite importance, and to be attempted with the utmost solicitude. No pains have been spared by us, to endeavour to secure this momentous object. The ultimate success of the means now in operation, which have arisen out of recent circumstances, mainly depends upon the inviolable preservation of THE UNITY OF THE BODY, AND ITS VIGOROUS CO-OPERATION. This *must* be secured by every possible means; and, it is confidently expected, that the moderate, but firm and efficient measures now proposed, will be found adequate, speedily to rectify those abuses which have, for some time past, been just causes of complaint and dissatisfaction.

Should we be successful in proposing what will meet with the general approbation of THE PEOPLE in the Methodist Connexion, we foresee nothing which *can* ultimately de-

feat the issue so anxiously desired and prayed for,—that of restoring our crippled Constitution to its wonted energy, and of preventing the recurrence of its violation, which, unhappily, has been the case in too many flagrant instances of comparatively recent occurrence. More successfully to attain this great object, *A Central Committee* is appointed to correspond with as many of the Circuits as may be disposed to co-operate with us; and we take the liberty of suggesting, that it is indispensably necessary to obtain the sense of the whole Connexion, by special resolutions taken at all the Quarterly Meetings. We farther beg to state *our most deliberate judgment*, that no Superintendent, or Travelling Preacher, can refuse to put any Resolution which is not contrary to the rules and the usages of the Body, without himself becoming a daring violator of the Methodist constitution: that the people, “through the medium of all their public officers,” have the acknowledged,—incontestable right to express their opinions in their Quarter Day Meetings, on any “Rule or Regulation” of Conference; or any thing which they think affects their interest and happiness,—so that they express themselves temperately, and constitutionally. Should any Superintendent, or Travelling Preacher, be so rash, or obstinate, as to refuse to administer the discipline of our Connexion, by not putting your Resolutions to the vote, or by leaving the chair; he does, thereby, openly oppose himself to the authority of the Conference, whose laws he is appointed by his office to administer. Wherever such a violation occurs, it is the bounden duty of the members of such Quarterly Meeting, immediately to choose a Chairman from among themselves, and through him, “to send their sentiments to the Conference,” of their own authority. To the exercise of this *firm and legitimate right* of expressing your opinions on the present critical posture of our affairs, when the very existence of our Connexion is at stake, we most earnestly *urge and entreat* you!—and that you will not, on any consideration whatever, suffer the approaching December Quarterly Meeting to pass, without expressing yourselves on the subject of the accompanying RESOLUTIONS and PROPOSITIONS.

So deeply are we impressed with the awful risk of *indecision* in the present struggle, that, after long and anxious deliberation, we are constrained to come to the conclusion, as a Circuit, to withhold from this time *all supplies whatever of money*, except those of the *Weekly contributions* of Class-money, and the *Quarterly contributions* at the renewal of the tickets,—until the present important Question between THE PEOPLE and THE CONFERENCE be adjusted. These two contributions *must* be regularly supplied, in order to enable the Stewards to discharge the duty which each Circuit tacitly acknowledges, to support the Preachers appointed by the Conference till the end of the Methodistical year. This prompt and decisive measure, we are confident, is by far less perilous, by bringing the conflict to a *speedy issue*, than to hazard the *infinite peril* of a collision

between the opposing parties, for any considerable duration. The moment that a satisfactory adjustment shall be concluded, all the usual supplies will be opened, and, we doubt not, they will be more abundantly productive than ever.

In the mean time permit us to state, as the subject which, after all, is of paramount importance, our great anxiety, lest any thing should, for a moment, lead any of our beloved brethren or sisters to lose sight of those high-spiritual interests, which alone can sanctify whatever means may be employed for the reformation of abuses, or the advancement of the glory of God, and the prosperity and happiness of his people. Let nothing induce any individual officer to resign his situation, or any private individual his membership. Whatever affront may be offered from any quarter,—whatever provocation may be given,—whatever temporary wrong may be inflicted,—let nothing form an argument to induce them to leave the Body in resentment. A steady adherence to our spiritual duties, both private and public, and a careful walking according to our well-tried Rules, and incomparable Constitution, will speedily witness the restoration of peace, harmony, and good government, throughout the whole of our extensive Connexion. Our spiritual Jerusalem, loosed from the bonds of her neck, shall shake herself from the dust of her captivity, and put on her beautiful garments. Our blessed original Methodism, will come forth more lovely than ever before the whole world, adorned with her native simplicity and beauty, and endued with the irresistible energy of revealed truth, and the transforming influence of divine love! A more glorious and rapid extension of the Redeemer's kingdom than has ever yet been witnessed will astonish the nations of the earth. “The SPIRIT will be poured upon us from on high, and the wilderness be a fruitful field, and the fruitful field be counted for a forest. The judgment shall dwell in the wilderness, and righteousness remain in the fruitful field. And the work of righteousness shall be peace: and the effect of righteousness quietness and assurance for ever. And my people shall dwell in a peaceable habitation, and in sure dwellings, and in quiet resting-places.” As the Almighty at first honoured Methodism, by giving it the lead in the great spiritual and moral reformation effected by the instrumentality of our venerable father and founder, the Rev. John Wesley; so shall it be honoured in “the last days,” as “enlarging the place of its tent, stretching forth the curtains of its habitation, lengthening its cords, and strengthening its stakes,” till it shall afford sufficient shelter, accommodation, and comfort to all those KINDRED DENOMINATIONS to which it has given rise,—exhibiting to the whole world one of the noblest verifications and illustrations yet given of our Saviour's prediction of the future triumphs of his Church, “That there shall be ONE FOLD AND ONE SHEPHERD.”

Signed in behalf of the Meeting,  
EDWARD CLEGG, }  
JOHN HULL, } Circuit Stewards.



RESOLUTIONS AND PROPOSITIONS PASSED AT THE QUARTERLY MEETING OF THE MANCHESTER FIRST CIRCUIT, HELD BY ADJOURNMENT FROM MONDAY, SEPTEMBER 20TH, TO OCTOBER 20TH, AND MONDAY, NOVEMBER 3RD.

The Rev. SAMUEL WARREN, LL.D. in the Chair.

Resolved,—

1. That this Meeting has read with dissatisfaction, in the Minutes of Conference just published, the announcement of its resolutions relative to the Wesleyan Theological Institution, in which the Conference, having appointed its officers, have also directed an executive committee to carry into "*immediate execution*" such parts of the entire plan as may be found practicable," including "the selection of suitable premises for the Institution house," the preparation of regulations for its government, together with the entire system of its operations.

2. That we consider this proceeding a direct violation of one of the most important stipulations appended to the articles of the Methodist Constitution, as drawn up at Leeds in 1797, in which the Connexion is assured,—"That in order to prevent any degree of precipitation in making new rules, and to obtain information of the sentiments of the people, no regulations will be finally confirmed till after a year's consideration, and the knowledge of the sentiments of the Connexion at large, through the medium of all their public officers."

3. That this Meeting, anxious, above all things, to preserve the original character of Methodism, considers the institution lately established in London, not only as tending to destroy the conservative principles of the body in respect of its unity, but also as fraught with the most deteriorating consequences to its spirituality, and likely to be utterly subversive of its character.

4. That we consider the union of two such offices in any one person, as announced in the late Minutes of Conference, by which that individual is constituted both President of the Institution and Senior Secretary of our Foreign Missions, as utterly incompatible with the peace and happiness of the Connexion:—that the powers conceded to a Committee of London Preachers, for the "additional" examination of the candidates for the Institution, and to pronounce them to be "ineligible to be called out into the work for that year, and to refer their cases for re-consideration to the ensuing Conference," is a dangerous transfer of power, as it carries the means of rendering nugatory the decisions of the Quarter Days, and of the District Meetings; and that the dissatisfaction created throughout the Connexion by this innovation upon our original Constitution, is likely to have the most injurious effects upon some of the Funds of the Connexion.

5. That this Meeting is solemnly impressed with the conviction, that nothing can allay the dangerous excitement which the late measures of Conference have occasioned, restore confidence to the Connexion, prevent divisions in the Body, and perpetuate its

unity, but the *immediate discontinuance of the Wesleyan Theological Institution.*

6. That the Members of this Meeting do now express their ardent attachment to Wesleyan Methodism, and pledge themselves to continued unity with its societies, and promise to promote, as far as in them lies, the same principle of unity throughout the Connexion.

In conformity with the foregoing resolutions, and to secure THE RIGHTS OF THE PEOPLE from being neglected or infringed, we further take this opportunity of stating our firm conviction, that the *three following Propositions* require a distinct recognition on the part of the Conference, as essential to the preservation of brotherly love, and the maintenance of the unity of the people, as members of one indivisible Connexion:—

1st. That this Meeting, as constituting a part of the great body of the people, *require nothing new in the constitution of Methodism.*

By "the constitution of Methodism," we mean that form of government which came down to us from our venerable father and founder, the Rev. John Wesley, and which has been accommodated, as far as has been found practicable, to meet every reasonable requirement of the people, by the united wisdom, counsel, and experience of the fathers of our Connexion, who drew up those two important documents which define the powers of the preachers and of the people, so as to adjust and maintain the government of the Connexion, viz.:—*First*, "the Plan of Pacification" agreed upon between the preachers and the people in the year 1795; and, *secondly*, the subsequent "Regulations made at Leeds," in 1797. Within these rules and regulations, there has generally been found sufficient *conservative principle* to maintain the peace, harmony, and good government of the Connexion. Those instances which have occurred, seemingly at variance with this statement, may all be originated [attributed?] either to the neglect of acting upon those principles, the infringement of them, or the adoption of regulations at variance with them. Thus, for example, the present agitation of the Connexion relative to "the institution for the education of the junior preachers" has been occasioned by the "*precipitation*" of the Conference in this momentous step, in establishing it *at once*, without allowing the people twelve months to consider the subject, to which delay the Conference stood pledged in the following quotation from the aforesaid "Regulations made at Leeds" in 1797:—"We have given the quarterly meetings opportunity of considering every new law, of suspending the execution of it for a year in their respective circuit, and of sending their sentiments upon it to the Conference before it be finally confirmed." In the exercise of this legitimate right, *the people* will be found to possess sufficient power to rectify the error *lately* committed by the Conference; and so in every other which may occur, whenever the voice of the people is duly heard and their rights asserted. The late violation of the Constitution of Methodism by the Conference, in reference to the establishment of

"The Wesleyan Theological Institution," we consider to be a sufficient justification of our publicly communicating with our lay brethren throughout the Connexion on this important subject.

2nd. That the preachers in Conference come to their decisions by the use of the ballot.

...This practice is no innovation upon the present Constitution, inasmuch as it is in constant use on certain questions both in Conference and in the District Meetings. All therefore that we require for immediate adoption, is the enlargement of a privilege enjoyed in those meetings to the extent of every question in Conference, where any individual preacher may require it. There is reason to hope, that this practice will render every preacher sufficiently free to express his judgment, and afford such ground of confidence in the integrity of the preachers in faithfully consulting the interests of the people, as may render necessary any further demand upon the Conference.

3d. That in future the Conference be open to the laity. This privilege is only an enlargement of what has been conceded of late years to the people during *one* sitting in the Conference. The restrictions under which they ask this privilege, in reference to the expediting of business and the comfort of the preacher, are—*first*, that the people shall sit apart from the preachers, and not be entitled to vote; and, *secondly*, that each travelling preacher in full Connexion be allowed to admit by ticket one person to each sitting of the Conference (excepting only when the characters of the preachers are under examination, and during the time when the members of the legalized fund are transacting their own peculiar business). This requirement we think indispensable, that it may operate as a check to any undue influence which may be used against the interests of the people, even in the use of the ballot.

1st. That this Meeting continues to acknowledge the Rev. Dr. Warren as the only lawful Superintendent of the Manchester First Circuit; and that the attempt lately made to set aside his authority, and suspend his spiritual ministrations, by the decision of a Special District Meeting, is disgraceful to their characters as Christian ministers, unrighteous in the sight of God, and contrary to the legitimate exercise of the power vested in them by the Conference.

2d. That the thanks of this Meeting be given to the Rev. Samuel Warren, LL.D., for his able and impartial conduct in the chair; also to the Rev. Phillip Garrett, of Rochdale, and to the Rev. Joshua Marsden, of Sheerness, for similar conduct at their respective Quarterly Meetings.

3d. That a Central Committee, in the Manchester First Circuit, be appointed to conduct the general correspondence; and that William Wood, Esq., be constituted the Corresponding Secretary, with power to select such assistants as he may deem necessary.

The Liverpool Societies have given in their adhesion to these resolutions; but the generality of Wesleyan-Methodist Reformers appear to be convinced that nothing short of lay-delegates in Conference and District Meetings, will suffice to cure the evils with which the domination of the travelling preachers has afflicted the Connexion.

#### NEW CHAPELS, &c.

October 19, a very commodious room was opened by the Wesleyan Methodists, for divine service, at the village of Pembury, near Tunbridge Wells.

October 23, a new Wesleyan chapel at Grimsworth, in the Todmorton Circuit, was opened for public worship. The cost of the chapel is 600*l.*, towards which 145*l.* have been realised by private subscription, and 55*l.* by public collection at the opening.

November 7, the Methodist New Connexion-chapel, Rochdale, was opened. The Revs. F. Newbery, Ashton-under-Line, and S. Hulme, Manchester, preached on the Sabbath, and J. R. Stephens on the Wednesday evening. The congregations were numerous and respectable, and the amount of collections 46*l.* The chapel, which is built in a chaste and elegant style, will accommodate about 700, has school-rooms underneath, and when the improvements proposed to be made in the town shall be completed, will occupy a very excellent site. By collections at the opening, and subscriptions previously obtained, full half the entire cost of the erection will be defrayed.

The Primitive Methodists have purchased Ebenezer Chapel, Spring-street, Huddersfield.

#### MARRIED.

Aug. 23, at the Parish Church, in St. Andrew's, Jamaica, the Rev. John Walters, Wesleyan-Methodist Missionary, to Miss Lavinia Jennings, of Kingston.

Aug. 29, in Kingston, Jamaica, the Rev. James Rowden, Wesleyan Minister, to Margaret, eldest daughter of the late Alexander Miller, Esq., merchant.

Oct. 29, at Woburn, by the Rev. Thomas Roy, Mr. Slater, of Olney, Bucks, to Miss Euseiba Cutriss, of Woburn. Mr. Slater goes out as a Missionary to Jamaica.

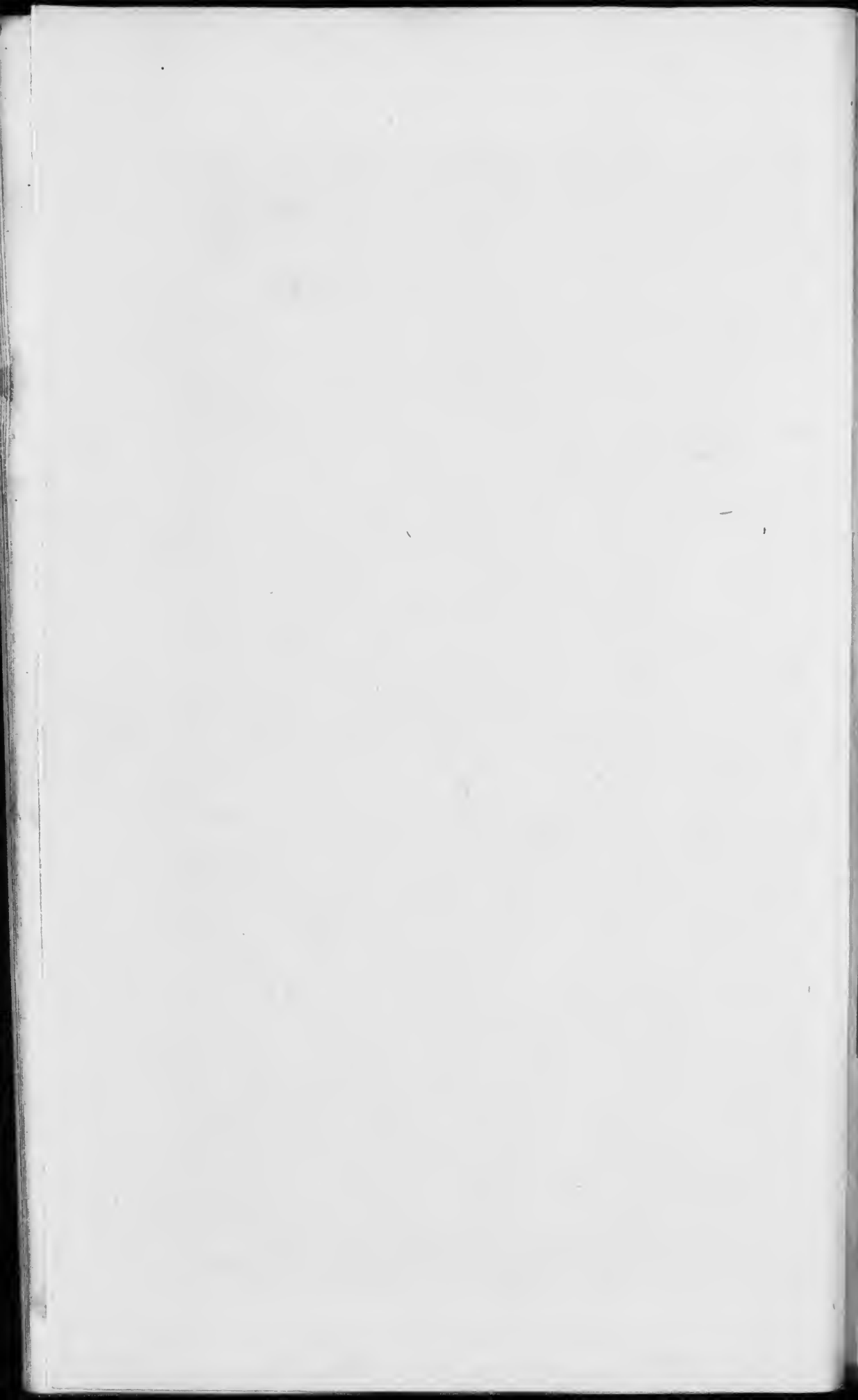
#### OBITUARY.

Oct. 20, aged 31, at Darlston, the Rev. Robert Woodhall, who, during the last two years, preached in the Bradford Circuit, amongst the Primitive Methodists.

Oct. 24, at Exeter, in her 82d year, Elizabeth, relict of Mr. John Moon, minister in the Wesleyan Connexion, whom she survived thirty-three years. She died in the calmness of Christian hope, "knowing in whom she had believed," and "holding the beginning of her confidence steadfast unto the end."

Oct. 25, in her 93d year, Mrs. Mary Steel, of Hull, relict of the late Mr. Robert Steel; she having been a steady member of the Wesleyan-Methodist Society between sixty and seventy years.





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